JESUS
IN
THE HOLY QUR'AN

M. Al-Muslimani

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(Prophet Jesus,peace be upon him, as described in the Holy Qura'n with the translation of the verses's meaning and explanation of the verses as explained by the Holy Qura'n commentators)

Jesus in the Holy Qura'n

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“To those whom seek the truth to see the path of the light and guidance them to the correct way”

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INTRODUCTION

Mary, daughter of Imran, was a righteous and pious woman. She strove hard in worship until she was unparalleled in asceticism and devotion. The angels gave her the good news that Allāh had chosen her and that Allāh would grant her a son whom He would create with the word "Be" and he would be. This son's name would be the Messiah -Christ-, Jesus, son of Mary. He would be distinguished in this world and the hereafter and a messenger to the Children of Israel. He would teach the Book, wisdom, the Torah, and the Gospel. Then Allāh Almighty informed Mary of the completion of the angels' good news to her about her son, Jesus, peace be upon him, by honoring him and supporting him with miracles. He would possess attributes and miracles that no one else possessed.

Allāh the Almighty has absolute perfection in creation. He creates whatever He wills, however He wills, whenever He wills. He created all creatures with the word “Be” from nothing. He created Adam, the father of the human being, from dust without a father or mother, and He created Eve from Adam's rib, from a father without a mother. He created the offspring of the children of Adam from a father and a mother, and He created Jesus from a mother without a father. Glory be to Allāh the All-Knowing Creator. Allāh has clearly explained in the

Qur'an how Jesus was born and how he lived. This is the news of Jesus, son of Mary, the servant and Messenger of Allāh.

However, the People of the Scripture differed concerning him. Some of them said he was the son of God, some said he was the third of three -Father,Son and Holy Spirit- some said he was God, and some said he was the servant and Messenger of Allāh which is the true statement.

When the Children of Israel deviated from the straight path, transgressed the limits set by Allāh, committed injustice and spread corruption on earth, and a group of them denied the resurrection, accountability, and punishment, and immersed themselves in lusts and pleasures, not expecting an account, then Allāh sent to them Jesus, son of Mary, a Messenger and taught him the Torah and the Gospel. Allāh sent down the Gospel to Jesus, son of Mary, as guidance and light, confirming what was in the Torah. Jesus, peace be upon him, called the Children of Israel to worship Allāh alone and to abide by the rulings of the Torah and the Gospel. He began to debate with them and demonstrate the corruption of their conduct. When he saw their stubbornness and the signs of disbelief appearing among them, he stood among his people and said, "Who will be my supporter to Allāh?" So the twelve disciples believed in him. Allāh supported Jesus with great miracles that remind us of Allāh's power, nurture the soul, and inspire faith in Allāh and the Last Day. He used to create from clay the shape of a bird, then breathe into it and it would

become a bird by Allāh's permission. He cured the blind and the lepers, brought the dead back to life by Allāh's permission, and informed people of what they ate and what they stored in their homes.

The Jews, to whom Allāh had sent Jesus, opposed him, turned people away from him, denied him, and accused his mother of adultery. When they saw that the weak and poor believed in him and gathered around him, they plotted to kill him. They incited the Romans against him, making the Roman ruler believe that Jesus' call would lead to the end of his kingdom. He then ordered the arrest and crucification of Jesus. Allāh then placed the likeness of Jesus on the hypocrite who had slandered him. The soldiers seized him, thinking he was Jesus, and crucified him. Allāh saved Jesus from crucifixion and killing, just as Allāh had said about the Jews. Jesus, peace be upon him, did not die, but Allāh raised him up to Himself. He will descend before the Day of Resurrection and follow prophet Muhammad, may Allāh bless him and grant him peace. He will deny the Jews who claimed to have killed and crucified Jesus, and the Christians who exaggerated about him, claiming he was God, the son of God, or the third of three. The Prophet Muhammad, may Allāh bless him and grant him peace, said, "I swear By the One in Whose Hand is my soul, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pigs, abolish the jizya, and wealth will be so abundant that no one will accept it." If Jesus descends before the Day of Resurrection, the People of the Book will believe in him.

General Qur'an Verses:

{قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ} آية رقم 64، سورة آل عمران

(Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh. [By obeying another in disobedience to Allāh] But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].") Surah Āl-'Imrān, Ayah 64

{إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّـٰبِـُٔونَ وَٱلنَّصَـٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ } آية رقم 17، سورة الحج

(Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians [i.e., Zoroastrians; fire-worshippers] and those who associated with Allāh - Allāh will judge between them on the Day of Resurrection. Indeed Allāh is, over all things, Witness.) Surah Al Hajj, Ayah 17

{وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ بَل لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ (١١٦) بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ (١١٧)} آية رقم ١١٦-117، سورة البقرة

(They say, "Allāh has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him (116) Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is (117)) Surah Al-Bakarah, Ayah 116-117

{قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ هُوَ ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ بِهَٰذَآۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ} آية رقم ٦٨، سورة يونس

(They have said, "Allāh has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allāh that which you do not know?) Surah Yūnus, Ayah 68

{وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا} رقم ٤، سورة الكهف

(And to warn those who say, "Allāh has taken a son.") Surah Al-Kahf, Ayah 4

{وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗا (٨٨) لَّقَدۡ جِئۡتُمۡ شَيۡـًٔا إِدّٗا (٨٩) تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِنۡهُ وَتَنشَقُّ ٱلۡأَرۡضُ وَتَخِرُّ ٱلۡجِبَالُ هَدّٗا (٩٠) أَن دَعَوۡاْ لِلرَّحۡمَٰنِ وَلَدٗا (٩١) وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ أَن يَتَّخِذَ وَلَدًا (٩٢) إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ إِلَّآ ءَاتِي ٱلرَّحۡمَٰنِ عَبۡدٗا (٩٣) لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدّٗا (٩٤) وَكُلُّهُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا (٩٥)} آية رقم 88-٩٥ ، سورة مريم

(And they say, "The Most Merciful has taken [for Himself] a son." (88) You have done an atrocious thing (89) The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation (90) That they attribute to the Most Merciful a son (91) And it is not appropriate for the Most Merciful that He should take a son (92) There is no one in the heavens and earth but that he comes to the Most Merciful as a servant (93) He has enumerated them and counted them a [full] counting (94) And all of them are coming to Him on the Day of Resurrection alone (95)) Surah Maryam, Ayah 88-95

{لَّوۡ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدٗا لَّٱصۡطَفَىٰ مِمَّا يَخۡلُقُ مَا يَشَآءُۚ سُبۡحَٰنَهُۥۖ هُوَ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ}

آية رقم 4، سورة الزمر

(If Allāh had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allāh, the One, the Prevailing.) Surah Az-Zumar, Ayah 4

{وَمَا تَفَرَّقُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡۚ وَإِنَّ ٱلَّذِينَ أُورِثُواْ ٱلۡكِتَٰبَ مِنۢ بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ (١٤) فَلِذَٰلِكَ فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ (١٥)} آية رقم 14-١٥، سورة الشورى

(And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt (14) So to that [religion of Allāh] invite, [O Muḥammad] and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination (15)) Surah Ash-Shūra Ayah 14-15

Jesus in The Holly Qur'an:

Jesus, peace be upon him, is mentioned in the Holy Quran in more than one Surah and verses, He is mentioned as a prophet, a messenger, and a servant of Allah Almighty. He is one of the firm resolve messengers, including Noah, Abraham, Moses, Jesus, and Muhammad, peace and blessings be upon them. The story of Jesus, peace be upon him, is illustrated in the Holy Quran in details, from his birth and the miracle of his birth, the confirmation of his message of monotheism to the Children of Israel and that he is the servant and messenger of Allah. Allah Almighty supported him with miracles, and how his people denied him and tried to kill him and falsely accused his mother Mary of adultery, and how Allah saved him from them and raised him up to Him. In all the verses of the Quran, there is confirmation that Jesus, peace be upon him, is the servant and messenger of Allah and that Allah has no son, glory be to Him and He is far above that. His name is mentioned in the Quran in twenty-five places, as the Messiah, Jesus and son of Mary and non of these were mentioned that he is God or son of God.

Whoever wants to cite verses from the Qur'an to support his belief must cite all the Qur'anic texts on the subject, and not limit himself to a sentence here or there, as this would not be fair-minded. The Qur'anic expressions about Christ being the Word of God or a spirit from God must be understood in light of other verses that deny the divinity and sonship of Christ, and declare those who believe in them to be infidels, and that prove Christ's innocence from those who deify him or his mother, and that also prove his recognition of his humanity. But they do not do this so that the invalidity of their citation of verses from the Qur'an to support their false belief, on the one hand, and the invalidity of their belief itself, on the other hand, will not be revealed.

In this book, I will quote the verses that mention Jesus, peace be upon him, or that are related to that, along with a translation of the meanings of the verses and a summary of the explanation of the commentators, as stated in the interpretation of Imam Ibn Kathir, the interpretation of Sheikh Ibn al-Saadi, and the simplified interpretation from Tafsir Muysir of a group of scholars. The verses will be mentioned as they appear in the Holy Quran from Surat Al-Fatihah to Surat An-Nas.

- ***Surah Al-Bakarah, verse 87***

Subject: The prophecy of Moses and Jesus, peace be upon them, to the Children of Israel and how they dealt with the messengers.

{وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ} آية رقم 87، سورة البقرة

***Translation of the Meanings*:**

(And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed). Surah Al-Bakarah, Ayah 87

Explanations of the Verse:

Allāh Almighty bestowed His favor upon the Children of Israel by sending them His Messenger Moses, peace be

upon him, and giving him the Torah. Then He continued after him with the Messengers who ruled by the Torah, until He sealed their prophets with Jesus, son of Mary, peace be upon him, and gave him clear signs that would make people believe in the likes of him. “And supported him with the Pure Spirit” meaning: Allāh strengthened him with the Holy Spirit the angel Gabriel. Most of the Interpreters of the Holy Qur’an said that it was Gabriel, peace be upon him. Some of them said that it is the faith with which Allāh supports His servants. Then, despite these blessings that cannot be measured, when they brought you “what your souls did not desire, you were arrogant?” about believing in them, “and a party” of them, means the party of these prophets “you denied and another party you killed” . So you put desires before guidance, and you preferred this world over the Hereafter, and in it there is a rebuke and severity that is not hidden.

- ***Surah Al-Bakarah, verse 136***

Subject: The obligation to believe in Allāh and all His messengers, one of whom is Jesus, peace be upon him.

{قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ} آية رقم ١٣٦، سورة البقرة

***Translation of the Meanings*:**

(Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.") Surah Al-Bakarah, Ayah 136

Explanations of the Verse:

Say, O believers, to these Jews and Christians: We believe in the One God, Allāh the truly worshipped, and in what was revealed to us of the Qur'an that Allāh revealed to His Prophet and Messenger Muhammad, may Allāh bless him

and grant him peace, and what was revealed of the scriptures to Abraham and his two sons, Ishmael and Isaac, and to his grandson Jacob and the tribes - the prophets from the descendants of Jacob who were among the twelve tribes of the Children of Israel - and what was given to prophet Moses of the Torah, and to prophet Jesus of the Gospel, and what was given to all the prophets of the revelation of their Lord. We do not differentiate between any of them in faith, and we are submissive to Allāh in obedience and worship.

- ***Surah Al-Bakarah, Verse 253***

Subject: Allāh Almighty preference of some messengers over others and gave his messenger Jesus, son of Mary, peace be upon him, clear proofs and dazzling miracles.

{تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ} سورة البقرة، آية رقم ٢٥٣

***Translation of the Meanings*:**

(Those messengers - some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Gabriel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.) Surah Al-Bakarah, Ayah 253

Explanations of the Verse:

These noble messengers, Allāh favored some of them over others, according to the blessings He bestowed upon them. Among them were those to whom Allāh spoke, such as Moses and Muhammad, peace and blessings be upon them. This is proof of Allāh ’s Attribute of Speech in a manner befitting His Almighty. Among them were those whom Allāh raised to high ranks, such as Muhammad, peace and blessings be upon him, due to the universality of his message, the seal of prophethood, the superiority of his nation over all other nations, and other things. Allāh, the Most High, gave Jesus, son of Mary, peace be upon him, clear proofs and dazzling miracles, such as healing one who was born blind, by Allāh’s permission, and one who had leprosy, by Allāh’s permission, and bringing the dead back to life, by Allāh’s permission. He supported him with Gabriel, peace be upon him. Had Allāh willed that those who came after these messengers would not fight each other after the clear proofs had come to them, He would not have fought each other. However, disagreement arose among them. Some of them remained steadfast in their faith, while others persisted in their disbelief. And if Allāh had willed, after the disagreement had arisen between them, which would have led to fighting, they would not have fought. But Allāh guides whomever He wills to obey Him and believe in Him, and He lets down whomever He wills, so that they disobey Him and disbelieve in Him. He does what He wills and chooses.

- ***Surah Āl-‘Imrān Verses 33-64***

Subject: The verses 33-64 speaks about the birth of prophet John, peace be upon him, and in details about Jesus, son of Mary, peace be upon him, since the birth of his mother, the miracle of his birth, then the confirmation of his message of monotheism to the Children of Israel and that he is the servant and messenger of Allāh. Allāh Almighty supported him with miracles, and how his people denied him and tried to kill him and falsely accused his mother Mary of adultery, and how Allāh saved him from them and raised him up to Him. The confirmation on that he is a prophet and not god or son of god.

{إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ وَءَالَ عِمۡرَٰنَ عَلَى ٱلۡعَٰلَمِينَ} آية رقم 33، سورة آل عمران

***Translation of the Meanings*:**

(Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of ʿImrān over the worlds –)
Surah Āl-‘Imrān Ayah 33

Explanations of the Verse:

Allāh Almighty tells us that He chose these houses over all the people of the earth. He chose Adam, peace be upon him, created him with His hand, breathed into him of His spirit, made His angels prostrate to him, taught him the names of all things, and settled him in Paradise, then sent him down from it, due to the wisdom in that.

He chose Noah, peace be upon him, and made him the first messenger He sent to the people of the earth, when people worshipped idols and associated with Allāh's religion that for which He had not sent authority. He took revenge for him when he spent a long time among his people, calling them to Allāh worship night and day, secretly and openly. This only increased their obstinacy, so he invoked Allāh against them, and Allāh drowned them all. Only those who followed the religion with which Allāh sent him were saved.

He chose the family of Abraham, including the master of mankind and the Seal of the Prophets, Muhammad, may Allāh bless him and grant him peace. Allāh chose the family of Imran, which referred to here is the father of Mary, daughter of Imran, the mother of Jesus, son of Mary, peace be upon them.

{ذُرِّيَّةُۢ بَعۡضُهَا مِنۢ بَعۡضٖۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ} آية رقم ٣٤، سورة آل عمران

***Translation of the Meanings*:**

(Descendants, some of them from others. And Allāh is Hearing and Knowing) Surah Āl-ʻImrān Ayah 34

Explanations of the Verse:

These prophets and messengers are an uninterrupted chain of purity in their sincerity to Allāh, their belief in His Oneness, and their adherence to His revelation. Allāh hears the words of His servants and knows their actions, and He will reward them accordingly.

{إِذۡ قَالَتِ ٱمۡرَأَتُ عِمۡرَٰنَ رَبِّ إِنِّي نَذَرۡتُ لَكَ مَا فِي بَطۡنِي مُحَرَّرٗا فَتَقَبَّلۡ مِنِّيٓۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ} آية رقم٣٥، سورة آل عمران

***Translation of the Meanings*:**

([Mention, O Muḥammad], when the wife of ʿImrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.") Surah Āl-ʻImrān Ayah 35

Explanations of the Verse:

When Allāh mentioned the virtues of these noble houses, He mentioned what happened to Mary, the mother of Jesus, and how He was kind to her in her upbringing and education, so He said: “when the wife of ʿImrān said,” meaning: the mother of Mary when she became pregnant “My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]” meaning: I have made what is in my womb purely for Your sake, dedicated to Your service and the service of Your house “so accept this from me” this blessed work “Indeed, You are the Hearing, the Knowing” You hear my supplication and know my intention and purpose, and this was while she was in the womb before giving birth.

{فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ} آية رقم ٣٦، سورة آل عمران

***Translation of the Meanings*:**

(But when she delivered her, she said, "My Lord, I have delivered a female." And Allāh was most knowing of

what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her

in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh].") Surah Āl-ʻImrān Ayah 36

Explanations of the Verse:

When her pregnancy was completed and she gave birth to her child, she said: "My Lord, I have delivered a female." O my Lord, I have given birth to a female who is not fit to serve in the Holy House. Allāh knows best what she gave birth to, and He will make her a matter. She said: "the male is not like the female." the male I wanted for service is not like the female in that, because the male is stronger and more capable of service. I have named her Mary, and I have protected her and her offspring with You from Satan, who is banished from Your mercy.

{فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ} آية رقم ٣٧، سورة آل عمران

***Translation of the Meanings*:**

(So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the

care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account.") Surah Āl-ʻImrān Ayah 37

Explanations of the Verse:

So Allāh answered her prayer and accepted her vow in the best way, and took care of her daughter Mary, so she grew up well. Allāh made it easy for her to find a guardian for Zechariah, peace be upon him, so he settled her in his place of worship. Whenever he entered this place, he found there a delicious provision prepared for her. He said, “O Mary, from where is this [coming] to you?" O Mary, from where did you get this good provision? She said "It is from Allāh. Indeed, Allāh provides for whom He wills without account." It is provision from Allāh . Indeed, Allāh - by His grace - provides for whomever He wills of His creation without account.

{هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۖقَالَ رَبِّ هَبۡ لِي مِن لَّدُنكَ ذُرِّيَّةٗ طَيِّبَةٗۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ} آية رقم ٣٨، سورة آل عمران

***Translation of the Meanings*:**

(At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.") Surah Āl-'Imrān Ayah 38

Explanations of the Verse:

When Zachariah saw the provision and grace that Allāh had bestowed upon Mary, he turned to his Lord, saying, O Lord, grant me from Yourself a righteous and blessed son. You are indeed the Hearer of the supplications of those who call upon You.

{فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ} آية رقم ٣٩، سورة آل عمران

***Translation of the Meanings*:**

(So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John, confirming a word [Referring to the prophet Jesus] from Allāh and [who will be] honorable,

abstaining [from women], and a prophet from among the righteous.") Surah Āl-'Imrān Ayah 39

Explanations of the Verse:

The angels called out Zachariah while he was standing before Allāh in his place of prayer, invoking Him: Allāh tells you good news that will please you, which is that you will be blessed with a son named John, who will confirm the word from Allāh -referring to Jesus, son of Mary, peace be upon him - and John will be a master among his people, with a high status and position, and he will be chaste, not committing sins and harmful desires, and he will be a prophet from the righteous who have reached the pinnacle of righteousness.

{قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَقَدْ بَلَغَنِيَ ٱلْكِبَرُ وَٱمْرَأَتِي عَاقِرٌۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ} آية رقم ٤٠، سورة آل عمران

***Translation of the Meanings*:**

(He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the angel] said, "Such is Allāh; He does what He wills.") Surah Āl-'Imrān Ayah 40

Explanations of the Verse:

Then Zachariah said in his intense joy, “My Lord, how will I have a boy when I have reached old age and my wife is barren?” Each of the two matters prevented the existence of a child, so how would it be when they came together?

Allāh Almighty informed him that this was an extraordinary matter, and He said, "Such is Allāh; He does what He wills." Just as Allāh Almighty has decreed the existence of children through causes, including procreation, if He wills to bring them into existence without any cause. He does so, because nothing is difficult for Him. So Zachariah, peace be upon him, said this in order to hasten this matter and to attain complete peace of mind.

{قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمۡزٗاۗ وَٱذۡكُر رَّبَّكَ كَثِيرٗا وَسَبِّحۡ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ} آية رقم ٤١، سورة آل عمران

***Translation of the Meanings*:**

(He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning.") Surah Āl-ʻImrān Ayah 41

Explanations of the Verse:

“My Lord, make for me a sign” meaning: a sign of the existence of the son. He said: "Your sign is that you will not [be able to] speak to the people for three days except by gesture” meaning: your tongue will be prevented from speaking to them without any fault or harm, so you will only

be able to gesture and use gestures. This is a great sign, that you will not be able to speak, and there is a wonderful connection in it, which is that just as He prevents the effects of causes with their existence, He creates them without their causes, to indicate that all causes are included in His judgment and decree. So he was prevented from speaking for three days, and Allāh commanded him to thank Him and to mention Him often in the evening and morning. When he came out to his people from the sanctuary he “exalt [Him with praise] in the evening and the morning." He inspired them to glorify the Lord in the morning and the evening at the beginning of the day and at the end of it.

{وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ} آية رقم ٤٢، سورة آل عمران

***Translation of the Meanings*:**

(And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.) Surah Āl-'Imrān Ayah 42

Explanations of the Verse:

Allāh Almighty mentions the virtue of Mary and her high status, and that the angels addressed her with this and said, "O Mary, indeed Allāh has chosen you" meaning: He has

selected you "and purified you" from the degrading defects "and chosen you above the women of the worlds." The first selection is due to the praiseworthy qualities and righteous actions, and the second selection is due to her being preferred over all the women of the worlds, either over the worlds of her time, or in general. Even if some women shared this with her, such as Khadija, Aisha, prophet Muhammad's, may Allāh bless him and grant him peace, wives and his daughter Fatima, it did not contradict the aforementioned selection. So when the angels informed her of Allāh's selection and purification of her, this was a great blessing and a tremendous gift that required her to thank Him.

{يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ} آية رقم 43، سورة آل عمران

***Translation of the Meanings*:**

(O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].") Surah Āl-'Imrān Ayah 43

Explanations of the Verse:

O Mary, continue to obey your Lord, stand in humility and submission, prostrate and bow with those who bow, in

thanks to Allāh for the blessings He has bestowed upon you.

{ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۚ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يَخۡتَصِمُونَ} آية رقم ٤٤، سورة آل عمران

***Translation of the Meanings*:**

(That is from the news of the unseen which We reveal to you, [O Muḥammad]. And you were not with them when they cast their pen [i.e., threw lots] as to which of them should be responsible for Mary. Nor were you with them when they disputed.) Surah Āl-'Imrān Ayah 44

Explanations of the Verse:

“That is from the news of the unseen which We reveal to you”, Allāh says to Muhammad, may Allāh bless him and grant him peace. That which you mentioned from the speech of Zachariah, John, Mary, and Jesus that is, from the news of the unseen “We reveal to you” He returns the metaphor to that, and that is why He mentioned it. “And you were not” O Muhammad “with them when they cast their pens” their arrows in the water to cast lots “as to which of them should be responsible for Mary” to cradle her and raise her. “Nor were you with them when they disputed” over her responsibility.

{إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ} آية رقم ٤٥، سورة آل عمران

***Translation of the Meanings*:**

([And mention] when the angels said, "O Mary, indeed Allāh gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allāh].) Surah Āl-‘Imrān Ayah 45

Explanations of the Verse:

Allāh the Almighty informs us that the angels gave Mary, peace be upon her, the greatest glad tidings, which is the Word of Allāh, His servant and Messenger, Jesus, son of Mary, peace be upon him. He was called the Word of Allāh because he was the Word from Allāh, because his state was outside of causes. Allāh made him one of His signs and wonders of His creation. Allāh sent Gabriel, peace be upon him, to Mary, and he blew into the pocket of her armor, and that intelligent breath from that pure angel entered into her. Allāh created from her that pure spirit. He was spiritual and originated from spiritual matter. For this reason, the Spirit of Allāh was called "distinguished in this world and the Hereafter" meaning: He has great honor in this world. Allāh made him one of the resolute messengers, the possessors

of the great laws and followers. Allāh spread his remembrance to fill the space between the East and the West. In the Hereafter, he will be honored by Allāh, interceding like his brothers among the prophets and messengers, and his favor will be apparent to most of the worlds. For this reason, he was one of those close to Allāh, the closest of creation to their Lord. Rather, he, peace be upon him, is one of the masters of those close to Allāh.

{وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ ٱلصَّٰلِحِينَ} آية رقم ٤٦، سورة آل عمران

***Translation of the Meanings*:**

(He will speak to the people in the cradle and in maturity and will be of the righteous.") Surah Āl-ʻImrān Ayah 46

Explanations of the Verse:

“He will speak to the people in the cradle and in maturity” This is not the usual speaking, rather what is meant is that he spoke to the people with what would be good for them and for their success, which is the speaking of the messengers. In this is his sending and his calling of the creation to their Lord, and in speaking to them in the cradle is a great sign from the signs of Allāh from which the believers benefit, and it is an argument against the

obstinate, that he is the Messenger of the Lord of the Worlds, and that he is the servant of Allāh, and to be a blessing and acquittal for his mother from what she was accused of. “And will be of the righteous." meaning: He bestows upon him righteousness, from the bestowal upon them, and includes him among them. In this are several glad tidings for Mary along with what it includes of mentioning the Messiah, peace be upon him.

{قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ} آية رقم ٤٧، سورة آل عمران

***Translation of the Meanings*:**

(She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.) Surah Āl-'Imrān Ayah 47

Explanations of the Verse:

"She said, My Lord, how will I have a child when no man has touched me?" Usually, a child only comes from the sexual connection of a human being, and this was why a surprise from her as there's no human being normal touch her. There is no doubt in the power of Allāh the Most High: "[The angel] said, Such is Allāh; He creates what He wills.

When He decrees a matter, He only says to it, 'Be,' and it is." So He informed her that this was an extraordinary matter, created by Allāh who says to everything He wills, "Be," and it is. So whoever is certain of this, his surprise and amazement will be removed. It is from the wisdom of the Almighty Creator that He progresses in the news of His servants from what is strange to what is stranger than it. So He mentioned the existence of John, son of Zechariah,

between two parents, one of whom was old and the other barren. Then He mentioned something stranger and more amazing than that, which is the existence of Jesus, peace be upon him, from a mother without a father, to show His servants that He is the Doer of what He wills and that whatever He wills happens and whatever He does not will does not happen.

{وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ} آية رقم ٤٨، سورة آل عمران

***Translation of the Meanings*:**

(And He will teach him writing and wisdom and the Torah and the Gospel) Surah Āl-ʻImrān Ayah 48

Explanations of the Verse:

Then Allāh the Almighty informed about His great favor upon His servant and messenger Jesus, peace be upon

him, saying: “And He will teach him writing”. It is possible that what is meant is the type of Book, so the mention of the Torah and the Gospel is a specification for them, due to their honor and excellence and their containing the rulings and laws by which the prophets of the Children of Israel ruled and education, so teaching its words and meanings is

included in it. It is possible that what is meant by His saying "And He will teach him writing" is writing, because writing is one of the greatest blessings of Allāh upon His servants, and for this reason Allāh the Almighty bestowed upon His servants by teaching them with the pen in the first surah He revealed, saying: "Read in the name of your Lord who created. He created man from a clot. Read, and your Lord is the Most Generous. Who taught by the pen". What is meant by "wisdom" is knowing the secrets of the Sharia, the fundamental of the religious concept, and putting things in their proper places, so this is a favor upon Jesus, peace be upon him, by teaching him writing, knowledge, and wisdom, and this is the perfection of man in himself.

{وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ} آية رقم ٤٩، سورة آل عمران

***Translation of the Meanings*:**

([make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from

your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the

dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.) Surah Āl-ʻImrān Ayah 49

Explanations of the Verse:

Then He mentioned to him another perfection and virtue in addition to what Allāh had given him of virtues, so He said: "And a Messenger to the Children of Israel". So Allāh sent him to this virtuous people who were the best of the worlds in their time, calling them to Allāh, and He established for him signs that showed them that he was truly the Messenger of Allāh and His Prophet in truth. For this reason He said: "Indeed I have come to you with a sign from your Lord in that I design for you from clay like the form of a bird" meaning: I form it in the form of a bird "then I breathe into it and it becomes a bird by permission of Allāh" meaning: a bird with a soul that flies by Allāh's permission, "And I cure the blind" who is born blind, "and the leper" by Allāh's permission, "and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers".. What a sign greater than turning inanimate objects into animals, and healing those with disabilities that

doctors are unable to treat, and bringing the dead to life, and informing of unseen matters, so each one of these matters is a great sign on its own, so how If they come

together and some of them are true to each other, then they are a cause for certainty and a call for faith.

And His statement: "And I inform you of what you eat and what you store in your houses" meaning: I inform you of what each of you has eaten now, and what he has stored [for himself] in his house for the next day. "Indeed in that" meaning: in all of that "is a sign for you" meaning: of My truthfulness in what I have brought you. "if you are believers"

{وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ} آية رقم ٥٠، سورة آل عمران

***Translation of the Meanings*:**

(And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.) Surah Āl-'Imrān Ayah 50

Explanations of the Verse:

"And confirming what was before me of the Torah" meaning: I have brought the same type of what the Torah brought and what Moses, peace be upon him, brought. The sign of the truthful is that his news is of the same type as the news of the truthful ones, he tells the truth and commands justice without contradiction or conflict, unlike the one who makes a false claim, especially the greatest of claims, which is the claim of prophethood. In it, the liar must make it clear to everyone that he is a liar, contradicts himself, and is at odds with the news of the truthful ones and agrees with the news of the liars.

This is the requirement of the past laws, divine wisdom, and divine mercy towards His servants, since the truthful one is never confused with the liar in the claim of prophethood, unlike some partial matters, in which the truthful one may be confused with the liar. As for prophethood, the guidance or misguidance, happiness or misery of creation depends on it. It is known that the truthful one in it is from the most perfect of creation, and the liar in it is from the most vile, lying, and unjust of creation. So the wisdom of Allāh and His mercy towards His servants is that there be differences between them that become clear to everyone who has a mind. Then Jesus, peace be upon him, informed The law of the Gospel is a law that is easy and simple.

He said, "and to make lawful for you some of what was forbidden to you" which indicates that most of the rulings of the Torah were not abrogated by the Gospel, but rather it was a complement to them and confirmed them. "And I

have come to you with a sign from your Lord," which indicates my truthfulness and the obligation to follow me,

which are the verses that came before. The intended meaning of all of this is His saying, "So fear Allāh ," by doing what He has commanded and leaving what He has forbidden, and "obey me", for obedience to the Messenger is obedience to Allāh.

{إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ} آية رقم ٥١، سورة آل عمران

***Translation of the Meanings*:**

(Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path.) Surah Āl-'Imrān Ayah 51

Explanations of the Verse:

"Indeed, Allāh is my Lord and your Lord, so worship Him." He used the oneness of Lordship, which everyone acknowledges, as evidence for the oneness of divinity, which the polytheists deny. Just as Allāh is the one who created us, provided for us, and bestowed upon us apparent and hidden blessings, so let Him be our deity whom we worship with love, fear, hope, supplication, seeking help, and all types of worship. This is a response

to the Christians who say that Jesus is a god or the son of God.

This is Jesus acknowledgment, peace be upon him, that he is a servant, a manager, a created one, as he said, “Indeed,

I am the servant of Allāh. He has given me the Scripture and made me a prophet.”. And His saying,”That” meaning: worshipping Allāh, fearing Him, and obeying His Messenger “is a straight path” leading to Allāh and to His Paradise. Everything else is paths leading to Hell.

{فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ} آية رقم ٥٢، سورة آل عمران

***Translation of the Meanings*:**

(But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allāh?" The disciples said, "We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him].) Surah Āl-‘Imrān Ayah 52

Explanations of the Verse:

“But when Jesus felt [persistence in] disbelief from them” when Jesus perceived disbelief on their part and saw that

they did not submit to him, and they said, “This is obvious magic,” and they intended to kill him and strove to do so, “he said, Who are my supporters for [the cause of] Allāh?" Who will assist me and support with me in supporting the religion of Allāh? “The disciples” who were the supporters "said We are supporters for Allāh” meaning: they

volunteered with him and carried out that. And they said, “We have believed in Allāh.” “testify that we are Muslims” meaning: the beneficial testimony, which is the testimony to the Oneness of Allāh and belief in His Messenger while carrying out that. So when they stood up with Jesus to support the religion of Allāh and establish His law, a group of the Children of Israel believed and a group disbelieved, so the two groups fought, and Allāh supported those who believed by granting Him victory over their enemy, so they became victorious.

{رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ} آية رقم ٥٣، سورة آل عمران

***Translation of the Meanings*:**

(Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth].") Surah Āl-‘Imrān Ayah 63

Explanations of the Verse:

“Our Lord, we have believed in what You revealed” the disciples said Our Lord, we have believed in what You revealed of the Gospel, “and have followed the messenger” and we have followed Your Messenger Jesus, peace be

upon him. “So register us among the witnesses” so make us among those who testify to Your Oneness and to the message of Your Prophets, and they are the nation of Muhammad, may Allāh bless him and grant him peace, who testify to the Messengers that they conveyed the message to their nations.

{وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ} آية رقم ٥٤، سورة آل عمران

(And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the best of planners.) Surah Āl-ʻImrān Ayah 54

Explanations of the Verse:

Then Allāh the Almighty said, informing about the leaders of the Children of Israel regarding their intention to kill Jesus,

peace be upon him, and their desire to harm him and crucify him, when they conspired against him and slandered him to

the king of that time, and he was a disbeliever. So they informed him that there was a man here who misled the people and turned them away from obeying the king, and who corrupted the subjects, and who caused separation between father and son, and other things that they hung around their necks and accused him of as lies, and that he was born of a fornicator until they aroused the anger of the king. He sent the army to search for him to take him and crucify him and torture him. When they surrounded his

house and thought that they had captured him, Allāh saved him from them, and raised him from the window of that house to heaven, and cast his likeness on a man who was with him in the house. When those entered, they thought he was Jesus, peace be upon him, in the darkness of the night, so they took him and humiliated him and crucified him, and placed thorns on his head. This was one of Allāh's tricks against them, for He saved His Prophet and raised him from their midst, and left them wandering in their misguidance, believing that they had achieved what they sought. Allāh placed in their hearts cruelty and stubbornness towards the truth, which remained with them, and He caused them to be humiliated and to not leave them until the Day of Judgment. For this reason, Allāh Almighty said: "And they planned, but Allāh planned. And Allāh is the best of planners".

{إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ} آية رقم ٥٥، سورة آل عمران

***Translation of the Meanings*:**

([Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.) Surah Āl-ʻImrān Ayah 55

Explanations of the Verse:

“When Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify you” Allāh plotted against them when He said to Jesus: I will seize you from the earth without any harm befalling you, and I will raise you to Me with your body and your soul, and I will save you from those who disbelieved in you, and I will make those who followed you - that is, those who followed your religion and the religion that you brought from Allāh and the good news of Muhammad, may Allāh bless him and grant him peace, and believed in Muhammad, may Allāh bless him and grant him peace, after his mission, and adhered to his law - victorious

over those who denied your prophethood until the Day of Resurrection. Then to Me is your final destination on the Day of Judgment, and I will judge between you concerning that over which you differed concerning the matter of Jesus, peace be upon him.

{فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ} آية رقم ٥٦، سورة آل عمران

***Translation of the Meanings*:**

(And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.") Surah Āl-ʻImrān Ayah 56

Explanations of the Verse:

Then He informed us about His judgment among them with justice and fairness, saying: "And as for those who disbelieved" meaning: in Allāh, His signs, and His messengers, "I will punish them with a severe punishment in this world and the Hereafter". As for the punishment of this world, it is what Allāh afflicted them with of visible calamities and punishments, killing, humiliation, and other things that are an example of the punishment of the Hereafter. As for the punishment of the Hereafter, it is the

greatest catastrophe and the greatest calamity, which is the punishment of the Fire, the wrath of the Almighty, and their being deprived of the reward of the righteous. “And they will have no helpers” to help them from the punishment of Allāh, neither those whom they claimed would intercede for them with Allāh, nor those whom they took as allies besides Him, nor their friends and relatives, nor will they help themselves.

{وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ} آية رقم ٥٧، سورة آل عمران

***Translation of the Meanings*:**

(But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers.) Surah Āl-‘Imrān Ayah 57

Explanations of the Verse:

As for those who believed in Allāh and His messengers and did righteous deeds, Allāh will give them the full reward for their deeds. And Allāh does not like the wrongdoers through polytheism and disbelief.

{ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ} آية رقم ٥٨، سورة آل عمران

***Translation of the Meanings*:**

(This is what We recite to you, [O Muḥammad], of [Our] verses and the precise [and wise] message [i.e., the Qur'ān].) Surah Āl-'Imrān Ayah 58

Explanations of the Verse:

What We relate to you about Jesus, peace be upon him, the beginning of his birth and the manner of his command,

is what Allāh Almighty said, revealed to you and sent down to you from Al-Lauh Al-Mahfûz (the Preserved Tablet). There is no doubt about it and no suspicion of it being clear evidence of the truth of your message and the truth of the Wise Qur'an which distinguishes between truth and falsehood.

{إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ} آية رقم ٥٩، سورة آل عمران

***Translation of the Meanings*:**

(Indeed, the example of Jesus to Allāh [regarding His creation of him] is like that of Adam. He created him

from dust; then He said to him, "Be," and he was.) Surah Āl-ʻImrān Ayah 59

Explanations of the Verse:

Allāh the Almighty says: "The example of Jesus to Allāh" in His power, since He created him without a father, "is like

that of Adam", for Allāh the Almighty created him without a father or mother. Rather, "He created him from dust and then said to him, "Be," and he was". The One who created Adam was able to create Jesus by a fortiori and more appropriate way. Even if it is permissible to claim sonship in Jesus by virtue of him being created without a father, then

it is more permissible in Adam, and it is known by consensus that this is false. So claiming it in Jesus is even more false and more obviously corrupt. But the Lord, the Almighty, wanted to demonstrate His power to His creation, when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female.

{ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ} آية رقم ٦٠، سورة آل عمران

***Translation of the Meanings*:**

(The truth is from your Lord, so do not be among the doubters.) Surah Āl-ʻImrān Ayah 60

Explanations of the Verse:

"The truth is from your Lord" meaning: What We have told you about the Messiah, peace be upon him, is the truth at the highest levels of truthfulness, because it is from your Lord, who, as part of His special upbringing of you and your nation, related to you what He related of the stories of the prophets, peace be upon them. "So do not be among the doubter" meaning: those who doubt anything that your Lord has told you. In this verse and the ones following it, there is evidence of a noble principle, which is that whatever

evidence has been established as being true and a servant is certain of regarding matters of belief and other matters, he must be certain that everything that contradicts it is false, and every doubt that is presented to him is corrupt, whether the servant is able to resolve it or not. His inability to resolve it does not mean that he should disparage what he has learned, because whatever contradicts the truth is false. Allāh the Almighty says in other Surah: "So what is there after the truth except error". By this legal principle, many of the problems that theologians present and logicians arrange are resolved for a person. If a person resolves them, then it is a voluntary act on his part, otherwise his

duty is to explain the truth with its evidence and call people to it.

{فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ} آية رقم ٦١، سورة آل عمران

***Translation of the Meanings*:**

(Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allāh upon the liars [among us].") Surah Āl-ʻImrān Ayah 61

Explanations of the Verse:

That is: “Then whoever” argues with you “argues with you” about Jesus, peace be upon him, and claims that he is above the station of servitude, indeed, he raised him above his station “about it after [this] knowledge” that he is the servant of Allāh and His Messenger, and you have made clear to whoever argues with you what you have of evidence indicating that he is a servant upon whom Allāh has bestowed His favor, this indicates the obstinacy of whoever does not follow you in this certain knowledge, so

there remains no benefit in arguing with him that you will benefit from nor that he will benefit from, because the truth has been made clear. So his argument with him is an

argument of stubbornness and opposition to Allāh and His Messenger, whose intention is to follow his desires, not to follow what Allāh has revealed, so there is no trick in this. So Allāh commanded His Prophet to move to the Mubahalah (earnest supplication) and invoke the Curse of Allāh upon liars, so they should call upon Allāh and implore Him to place His curse and punishment upon the liar from both groups, him and the people dearest to him of children, sons and women. So the Prophet, may Allāh bless him and grant him peace, called them to that, but they turned away, refused and refused, and they knew that if they cursed him, they would return to their families and children, but they would find neither family nor wealth, and they would be hastened By punishment, they imposed their religion even though they were certain of its invalidity, and this is the height of corruption and stubbornness. That is why Allāh

Almighty said, “But if they turn away, then indeed, Allāh is Knowing of the corrupters”, so He punishes them for that with the most severe punishment.

{إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ} آية رقم ٦٢، سورة آل عمران

***Translation of the Meanings*:**

(Indeed, this is the true narration. And there is no deity except Allāh. And indeed, Allāh is the Exalted in Might, the Wise.) Surah Āl-'Imrān Ayah 62

Explanations of the Verse:

What I have informed you of, O Messenger Muhammad, may Allāh bless him and grant him peace, regarding Jesus is the true news about which there is no doubt. There is no deity worthy of worship except Allāh alone, and Allāh is the Almighty in His kingdom, the Wise in His management and action.

{فَإِن تَوَلَّوْاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ بِٱلْمُفْسِدِينَ} آية رقم ٦٣، سورة آل عمران

***Translation of the Meanings*:**

(But if they turn away, then indeed - Allāh is Knowing of the corrupters.) Surah Āl-'Imrān Ayah 63

Explanations of the Verse:

If they turn away from believing in you Prophet Muhammad, may Allāh bless him and grant him peace, and following you, then they are the corrupters, and Allāh is All-Knowing of them, and He will punish them for that with the worst punishment, and He is the Able to do nothing.

{قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ} آية رقم ٦٤، سورة آل عمران

***Translation of the Meanings*:**

(Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh."[By obeying another in disobedience to Allāh.] But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].") Surah Āl-ʻImrān Ayah 64

Explanations of the Verse:

That is: Say to the People of the Scripture, the Jews and the Christians, “Come to a word that is equitable between

us and you.” That is: Come, let us unite around it, and it is the word that the prophets and messengers agreed upon, and only the obstinate and the misguided disagreed with it. It is not specific to one of us over the other, but rather it is shared between us and you. This is from justice in speech and fairness in argument. Then He explained that word by saying, “That we worship none but Allāh and not associate anything with Him.” So we single out Allāh in worship and single Him out with love, fear, and hope, and we do not associate with Him a prophet, angel, saint, idol, statue, animal, or inanimate object. “And not take one another as lords instead of Allāh." Rather, all obedience should be to Allāh and His messengers, so we do not obey the creation in disobeying the Creator, because that makes the creation in the position of Lordship. So if the People of the Scripture or others are called to that, if they respond, then they are like you; they have what you have and are subject to what you are. But if they turn away, then they are obstinate and follow their whims, so bear witness to them that you are Muslims. Perhaps the benefit is In this case, if you were to say this to them, and you are the people of true knowledge, then this would be an additional proof against them, just as Allāh, the Most High, cited the people of knowledge as proof against the obstinate. Also, if you submit and believe, then Allāh will not care about the non-Islam of others due to their lack of purity and evil nature. Also, the occurrence of doubts about the faith requires the believer to renew his faith and declare his Islam, as a declaration of his certainty and as thanks for the blessing of his Lord.

- ***Surah Āl-ʻImrān Verses 84-85***

Subject: The believe in Allāh and His messengers whom is Jesus, peace be upon him, one of them and that the Islam is the only correct religion.

{قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ} آية رقم 84، سورة آل عمران

Translation of the Meanings:

(Say, "We have believed in Allāh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbāṭ], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.") Surah Āl-ʻImrān Ayah 84

Explanations of the Verse:

Say to them - O Messenger -: We believe in Allāh and we obey, for we have no Lord other than Him, and we have no deity other than Him, and we believe in the revelation that Allāh sent down to us, and what He sent down to Abraham,

Peace be upon him, and his two sons, Ishmael and Isaac, and his grandson, Jacob, son of Isaac, and what He sent down to the tribes - and they are the prophets who were in the twelve tribes of the Children of Israel from the descendants of Jacob - and what was given to Moses and Jesus of the Torah and the Gospel, and what Allāh sent down to His prophets, Peace be upon them. We believe in all of that, and we do not differentiate between any of them, and we are obedient to Allāh alone, acknowledging His Lordship, Divinity, and Worship.

{وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَٰسِرِينَ} آية رقم 85، سورة آل عمران

***Translation of the Meanings*:**

(And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.) Surah Āl-ʻImrān Ayah 85

Explanations of the Verse:

Whoever seeks a religion other than the religion of Islam, which is submission to Allāh through monotheism and obedience to Him through obedience and servitude, and to His Messenger, the Final Prophet Muhammad, may Allāh

bless him and grant him peace, through belief in him, following him, and loving him outwardly and inwardly, it will not be accepted from him, and in the Hereafter he will be among the losers who have deprived themselves of their share.

- ***Surah An-Nisa Verses 155-159***

Subject: The Children of Israel's treatment with the prophets and their treatment with Jesus and his mother, peace be upon them.

{فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا} آية رقم 155، سورة النساء

***Translation of the Meanings*:**

(And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.)
Surah An-Nisa Ayah 155

Explanations of the Verse:

So We cursed them, The Children of Israel, because of their breaking of covenants, their disbelief in the signs of Allāh that prove the truth of His messengers, their killing of the prophets unjustly and aggressively, and their saying, “Our hearts are wrapped", so you do not understand what they

say. Rather, Allāh covered their hearts because of their disbelief, so they do not believe except a little faith that does not benefit them.

{وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا} آية رقم 156، سورة النساء

***Translation of the Meanings*:**

(And [We cursed them] for their disbelief and their saying against Mary a great slander [When they accused her of fornication.]) Surah An-Nisa Ayah 156

Explanations of the Verse:

And We cursed them because of their disbelief and their slander against Mary, by attributing adultery to her, although she was innocent of it.

{وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا} آية رقم 157، سورة النساء

***Translation of the Meanings*:**

(And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.) Surah An-Nisa Ayah 157

Explanations of the Verse:

Because of their saying - in mockery and ridicule - "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." They did not kill Jesus, nor did they crucify him. Rather, they crucified a man who looked like him, thinking he was Jesus. Those Jews who claimed to have killed him, and those Christians who handed him over to them, are all in doubt and confusion. They have no knowledge except following conjecture. They did not kill him with certainty, but rather doubted and imagined.

{بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا} آية رقم 158، سورة النساء

***Translation of the Meanings*:**

(Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise.) Surah An-Nisa Ayah 158

Explanations of the Verse:

Rather, Allāh raised Jesus to Himself, body and soul, alive, and purified him from those who disbelieved. Allāh is Exalted in His kingdom and Wise in His management and judgment.

{وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا} آية رقم 159، سورة النساء

***Translation of the Meanings*:**

(And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death. And on the Day of Resurrection he will be against them a witness.) Surah An-Nisa Ayah 159

Explanations of the Verse:

Allāh 's statement, “And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death”. may be that in His statement, “before his death”, refers to the People of the Scripture. Thus, every People of the Scripture who is present at death and witnesses the reality of the matter will believe in Jesus, peace be upon him, but it is a belief that is of no benefit, a belief of compulsion. Thus, the implication of this threat and warning is for them, and that they should not continue in this state, which they will regret before their death. So what will be their state on the Day of Resurrection and Judgment? It may also be that the pronoun in His statement, “before his death”, refers to Jesus, peace be upon him, so the meaning is: There is none from the People of the Scripture but that he will surely believe in the Messiah, peace be upon him, before the death of the Messiah, and that will be when the Hour approaches and its major signs appear. Indeed, the authentic hadiths (speech) from prophet Muhammad, peace and blessings be upon him, about descent of Jesus, peace be upon him, at the end of this nation have multiplied. The Antichrist will be killed, the Jizya will be imposed, and the People of the Scripture will believe in him along with the other believers. On the Day of Resurrection, Jesus will be a witness against them, testifying about their deeds and whether they were in accordance with Allāh 's Law or not. At that time, he will only testify to the invalidity of everything they do, which contradicts the Law of the Qur'an and what Muhammad,

peace and blessings be upon him, called them to. We know this because we know the complete justice and truthfulness of Jesus, peace be upon him, and that he only testifies to the truth. However, what Muhammad, peace and blessings be upon him, brought is the truth, and everything else is misguidance and falsehood.

- ***Surah An-Nisa Verses 163-165***

Subject: Mentioned of some prophets whom Allāh is revealed his message to them and one of them is Jesus, peace be upon him.

{إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا} آية رقم 163، سورة النساء

***Translation of the Meanings*:**

(Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon; and to David We gave the book [of Psalms].) Surah An-Nisa Ayah 163

Explanations of the Verse:

Indeed, We have inspired you, Prophet Muhammad, peace and blessings be upon him, to convey the message, just as We inspired Noah and the prophets after him, and We inspired Abraham, Ishmael, Isaac, Jacob, and the tribes,

Jesus, Job, Jonah, Aaron, and Solomon. And We gave David the Psalms, which is a written book and scrolls.

{وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا} آية رقم 164، سورة النساء

***Translation of the Meanings*:**

(And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allāh spoke to Moses with [direct] speech.) Surah An-Nisa Ayah 164

Explanations of the Verse:

And His statement, "And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you" means: before this verse, meaning: in the Meccan Surahs, i.e. Surah of Qur'an which revealed to prophet Muhammad, peace and blessings be upon him, during Mecca period, and others.

This is the designation of the prophets whose names are mentioned in the Qur'an, and they are: Adam, Idris, Noah,

Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Shu'ayb, Moses, Aaron, Jonah, David, Solomon, Elias, Elisha, Zachariah, John, and Jesus [peace be upon them]. Many commentators agree that this also includes Dhul-Kifl, and their master Muhammad, peace be upon him.

And His statement, "messengers about whom We have not related to you" .means: other creations not mentioned in the Qur'an. And Allāh spoke directly to Moses, honoring him with this attribute. In this noble verse, the attribute of speech is proven for Allāh Almighty, as befits His Majesty, and that He, glory be to Him, spoke to His Prophet Moses, peace be upon him, in reality, directly without any mediation.

{رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا} آية رقم 165، سورة النساء

***Translation of the Meanings*:**

([We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers. And ever is Allāh Exalted in Might and Wise.) Surah An-Nisa Ayah 165

Explanations of the Verse:

And that Allāh sent them as bearers of good tidings to those who obeyed Allāh and followed them, of worldly and otherworldly happiness, and as warners of misery in both abodes to those who disobeyed Allāh and opposed them. This is so that mankind would have no argument against Allāh after the messengers, lest they say, “There has come to us no bringer of good tidings or a warner. But there has come to you a bringer of good tidings and a warner.” Thus, mankind had no argument against Allāh for sending messengers one after the other to explain to them their religion, what pleases their Lord and what displeases Him, and the paths to Paradise and the paths to Hell. So whoever disbelieves after that has no one to blame but himself. This is from the perfection of His glory and wisdom that He sent to them the messengers and revealed to them the books. This is also from His grace and kindness, as people were in dire need of the prophets, and He removed this need. To Him be praise and thanks. We ask Him, just as He began His blessing upon us by sending them, to complete it with success in following their path. He is Generous and Kind.

- ***Surah An-Nisa Verses 171-173***

Subject: warning from Allāh to the Scriptures to not say about Allāh except the truth, and not attribute to Him a wife or a son including the say on Jesus,peace be upon him, as He is only a Messenger of Allāh not his son nor he is God.

{يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا} آية رقم 171، سورة النساء

Translation of the Meanings:

(O People of the Scripture, do not commit excess in your religion or say about Allāh except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allāh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.)
Surah An-Nisa Ayah 171

Explanations of the Verse:

O people of the Gospel, do not transgress the true belief in your religion, and do not say about Allāh except the truth, and do not attribute to Him a wife or a son. The Messiah, Jesus, son of Mary, is but a Messenger of Allāh, sent by Allāh with the truth, and He created him with the word that He sent Gabriel to Mary, which was His saying: "Be," and he was. It was a breath from Allāh Almighty that Gabriel breathed at the command of his Lord. So believe that Allāh is One and submit to Him, and believe in what His messengers have brought you from Allāh and act according to it. Do not make Jesus and his mother partners with Allāh. Stop saying this, it is better for you than what you are doing. Allāh is but One God, glory be to Him. Whatever is in the heavens and the earth is His dominion, so how could He have a wife or a son among them? Allāh is sufficient as Disposer of affairs for His creation and the management of their livelihood, so put your trust in Him alone, for He is sufficient for you.

{لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَـٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا} آية رقم 172، سورة النساء

***Translation of the Meanings*:**

(Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever

disdains His worship and is arrogant - He will gather them to Himself all together.) Surah An-Nisa Ayah 172

Explanations of the Verse:

When Allāh, the Most High, mentioned the Christians' extremism regarding Jesus, peace be upon him, and mentioned that he is His servant and messenger, He mentioned here that he does not disdain the worship of his Lord, meaning: he does not refrain from it out of a desire for it, neither he "nor would the angels near". So He cleared them of disdain and cleared them of arrogance by a fortiori, and denying something implies proving its opposite. That is, Jesus and the angels brought near desired the worship of their Lord, loved it and strove for it in a manner befitting their circumstances, so that made that a great honor and a great victory obligatory for them. They did not disdain to be slaves to His Lordship or His Divinity, but rather they saw their need for that above all need. And one should not think that raising Jesus or any other creation above the station to which Allāh has placed him and his being elevated above worship is perfection. Rather, it is deficiency itself, and it is the subject of blame and punishment. For this reason, He said: "And whoever disdains His worship and is arrogant - He will gather them all together to Himself". That is, He will gather all of creation to Him, the disdainful and the arrogant, and His believing servants, and He will judge between them with His just judgment, and His reward will be decisive.

{فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا} آية رقم 173، سورة النساء

***Translation of the Meanings*:**

(And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper.)
Surah An-Nisa Ayah 173

Explanations of the Verse:

As for those who believed in Allāh in belief, word, and deed and adhered to His law, He will give them the full reward for their deeds and increase them from His grace. As for those who refused to obey Allāh and were too arrogant to submit to Him, He will punish them with a painful punishment, and they will find no protector to save them from His punishment, nor any helper to support them other than Allāh.

- ***Surah Al-Ma'idah Verse 46***

Subject: Jesus, peace be upon him, confirmed the Torah and and Allāh supported Him by Gospel .

{وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ}
آية رقم 46، سورة المائدة

Translation of the Meanings:

(And We sent, following in their footsteps,[i.e., following the tradition of the prophets of the Children of Israel.] Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous) Surah Al-Ma'idah Ayah 46

Explanations of the Verse:

Allāh the Almighty says: "And We sent, following" meaning: We followed "in their footsteps" meaning: the prophets of the Children of Israel, peace be upon them, "Jesus, the son of Mary, confirming that which came before him in the

Torah” meaning: believing in it and ruling according to what is in it “And We gave him the Gospel, in which was guidance and light” meaning: guidance to the truth, and a light that is used to remove doubts and solve problems. “And confirming that which preceded it of the Torah” meaning: following it, not contradicting what is in it, except in a few of the matters in which it clarified to the Children of Israel some of the matters in which they differed, as Allāh the Almighty said, reporting that the Messiah said to the Children of Israel: “And to make lawful for you some of what was forbidden to you” [Al Imran: 50]. This is why the well-known opinion of the scholars is that the Gospel abrogated some of the rulings of the Torah. His statement: “as guidance and instruction for the righteous” meaning: And We made the Gospel a guidance to be followed, “and instruction” meaning: and a deterrent from committing forbidden acts and sins “for the righteous” meaning: for those who fear Allāh and fear His threat and punishment.

- ***Surah Al-Ma'idah Verses 72-79***

Subject: Whomever say Jesus is a god or concept of trinity and worship differ than Allāh have certainly disbelieved. Allāh has forbidden him Paradise.

{لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِيٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمْۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ} آية رقم 72، سورة المائدة

***Translation of the Meanings*:**

(They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.)
Surah Al-Ma'idah Ayah 72

Explanations of the Verse:

Allāh the Almighty swears that those who say, "Allāh is the Messiah, son of Mary," have disbelieved by their statement. Allāh the Almighty informed us that the Messiah said to the Children of Israel, "worship Allāh, my Lord and your Lord."

Worship Allāh alone, with no partner or associate. You and I are equal in servitude. Whoever worships someone other than Him, Allāh has forbidden Paradise to him and made Hell his abode, and he will have no helper to save him from it.

{لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ} آية رقم 73، سورة المائدة

***Translation of the Meanings*:**

(They have certainly disbelieved who say, "Allāh is the third of three."[i.e., one part of three, referring to the Christian concept of trinity.] And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.) Surah Al-Ma'idah Ayah 73

Explanations of the Verse:

Among the Christians, those who say that Allāh is the sum of three things, "concept of trinity" the Father, the Son, and the Holy Spirit have committed blasphemy. Do these Christians not know that mankind has only one deity, who neither begets nor was begotten? And there is no god except one God which is Allāh. If the proponents of this statement do not desist from their slander and lies, a painful

and grievous punishment will befall them because of their disbelief in Allāh.

{أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ} آية رقم 74، سورة المائدة

***Translation of the Meanings*:**

(So will they not repent to Allāh and seek His forgiveness? And Allāh is Forgiving and Merciful.) Surah Al-Ma'idah Ayah 74

Explanations of the Verse:

Then Allāh called them to repent for what they had done, and made it clear that He accepts repentance from His servants, saying: "Will they not then repent to Allāh" meaning: will they not return to what He loves and is pleased with, which is acknowledging Allāh 's Oneness and that Jesus is the servant and Messenger of Allāh, for what they had been saying. "And seek His forgiveness" for what they had done. "And Allāh is Forgiving and Merciful" meaning: He forgives the sins of the repentant, even if they reach the clouds of the sky, and He has mercy on them by accepting their repentance and replacing their bad deeds with good ones. He began their call to repentance with an offer that is the ultimate in kindness and gentleness in His saying: "Will they not then repent to Allāh".

{مَّا ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُۖ وَأُمُّهُۥ صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ ٱنظُرۡ كَيۡفَ نُبَيِّنُ لَهُمُ ٱلۡأٓيَٰتِ ثُمَّ ٱنظُرۡ أَنَّىٰ يُؤۡفَكُونَ} آية رقم 75، سورة المائدة

***Translation of the Meanings*:**

(The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.Look how We make clear to them the signs; then look how they are deluded.) Surah Al-Ma'idah Ayah 75

Explanations of the Verse:

The Messiah, son of Mary, peace be upon him, was no more than a Messenger like the Messengers who came before him. His mother firmly believed in Him in knowledge and action. They, like other human beings, need food, and he who needs food to live cannot be a god. So, O Messenger, consider the state of these disbelievers. We have clearly demonstrated the signs proving Our Oneness and the falsehood of what they claim about Allāh's prophets. Yet, despite this, they still stray from the truth to which We guide them. Then, consider how they are turned away from the truth after this clarification.

{قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ} آية رقم 76، سورة المائدة

***Translation of the Meanings*:**

(Say, "Do you worship besides Allāh that which holds for you no [power of] harm or benefit while it is Allāh who is the Hearing, the Knowing?") Surah Al-Ma'idah Ayah 76

Explanations of the Verse:

Allāh the Almighty says, denouncing those who worship idols, rivals, and statues other than Him, and explaining to them that they do not deserve anything of divinity: "Say" meaning: O Prophet Muhammad, may Allāh bless him and grant him peace, to these worshippers other than Allāh from all the sects of the children of Adam, and this includes the Christians and others: "Do you worship besides Allāh that which holds for you no [power of] harm or benefit" meaning: It is not able to cause you harm or to create any benefit. "while it is Allāh who is the Hearing, the Knowing" meaning: So why did you turn away from singling out the All-Hearing to the words of His servants, the All-Knowing, to worshipping an inanimate object that does not hear, see, or know anything, and does not have the power to harm or benefit others or itself?

{قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِي دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓاْ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيرًا وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ} آية رقم 77، سورة المائدة

***Translation of the Meanings*:**

(Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way.") Surah Al-Ma'idah Ayah 77

Explanations of the Verse:

Then He said: "Say, O People of the Scripture, do not exceed limits in your religion beyond the truth" meaning: Do not exceed the limit in following the truth, and do not exaggerate in it the one you have been commanded to venerate, so that you remove him from the realm of prophethood to the status of divinity, as you did with the Messiah, who was one of the prophets, so you made him a god besides Allāh. And that is only because you follow the example of the leaders of misguidance, who are your predecessors who went astray long ago "and misled many and have strayed from the soundness of the way." meaning: and they went out from the path of rectitude and moderation, to the path of misguidance and misguidance.

{لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ} آية رقم 78، سورة المائدة

***Translation of the Meanings*:**

(Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.) Surah Al-Ma'idah Ayah 78

Explanations of the Verse:

"Cursed were those who disbelieved among the Children of Israel" meaning: they were expelled and banished from Allāh's mercy "by the tongue of David and Jesus, the son of Mary" meaning: by their testimony and admission that the proof had been established against them, but they refused it. "That" disbelief and the curse "That was because they disobeyed and [habitually] transgressed." meaning: by their disobedience to Allāh and their injustice to Allāh's servants, which became a reason for their disbelief and their being banished from Allāh's mercy, because sins and injustice have punishments.

{كَانُواْ لَا يَتَنَاهَوۡنَ عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ} آية رقم 79، سورة المائدة

***Translation of the Meanings*:**

(They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.) Surah Al-Ma'idah Ayah 79

Explanations of the Verse:

These Jews were openly committing sins and accepting them, and they did not forbid each other from any evil they did. This was one of their bad deeds, and because of it they deserved to be expelled from the mercy of Allāh Almighty.

- ***Surah Al-Ma'idah Verses 109-120***

Subject: The miracles of Jesus, peace be upon him, and the story of the food table.

{يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ} آية رقم 109، سورة المائدة

***Translation of the Meanings*:**

(On the Day when Allāh will gather the messengers and say, "What response did you receive?" They will say, "We have no knowledge. You alone are the All-Knower of all unseen.") Surah Al-Ma'idah Ayah -109

Explanations of the Verse:

And remember, O people, the Day of Resurrection, the day when Allāh Almighty will gather the Messengers, peace be upon them, and ask them about the response of their nations to them when they called them to monotheism. They will reply, "We have no knowledge. We do not know what is in people's hearts, nor what they innovated after us. Indeed, You are the Knower of all things, hidden and apparent".

{إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِي ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِيٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ} آية رقم 110، سورة المائدة

***Translation of the Meanings*:**

(Then Allāh will say, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit – as you spoke to people in the cradle and in maturity. I taught you writing, wisdom, the Torah and the Gospel. You made something from clay in the shape of a bird by My permission and breathed into it, and it became a bird by My permission. You healed the born-blind and lepers by My permission, and you brought the dead to life by My permission. I restrained the Children of Israel from [killing] you when you came to them with clear signs, but the disbelievers among them said, "This is nothing but clear magic.") Surah Al-Ma'idah Ayah 110

Explanations of the Verse:

When Allāh said on the Day of Resurrection: O Jesus, son of Mary, remember My favor upon you, when I created you without a father, and upon your mother, when I chose her over the women of the worlds, and cleared her of what was

attributed to her. Among these favors upon Jesus is that He strengthened him and aided him with Gabriel, peace be upon him, so that he spoke to people while he was an infant, and called them to Allāh while he was an adult, with what Allāh revealed to him of monotheism. Among them is that Allāh Almighty taught him writing and calligraphy without a teacher, and gave him the power of understanding and perception, and taught him the Torah that He sent down to Moses, peace be upon him, and the Gospel that He sent down to him as guidance for the people. Among these favors is that he can form from clay the shape of a bird, then breathe into that shape, and it becomes a bird by Allāh's permission. Among them is that he heals the one who was born blind, so that he sees, and heals the leper, so that his skin returns healthy by Allāh's permission. Among them is that he calls upon Allāh to revive the dead, so that they rise from their graves alive. All of this is by Allāh's will and permission. These are dazzling miracles that support the prophethood of Jesus, peace be upon him. Then Allāh Almighty reminds him of His blessing upon him when He prevented the Children of Israel when they intended to kill him, and he came to them with clear miracles indicating his prophethood. But those who disbelieved among them said: "This is nothing but clear magic." Indeed, what Jesus brought of clear proofs is apparent magic.

{وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ} آية رقم 111، سورة المائدة

***Translation of the Meanings*:**

(And [remember] when I inspired the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We believe, and bear witness that we submit to Allāh [as Muslims].") Surah Al-Ma'idah Ayah 111

Explanations of the Verse:

And remember My favor upon you when I made followers and helpers easy for you. I revealed to the disciples, that is, I inspired them and instilled in their hearts faith in Me and My Messenger, or I revealed to them through your tongue, that is, I commanded them with the revelation that came to you from Allāh, so they responded to that and submitted, and said: "We believe, and bear witness that we submit to Allāh [as Muslims]." Thus they combined outward Islam, submission through righteous deeds, and inward faith that frees its possessor from hypocrisy and weakness of faith.

{إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ} آية رقم 112، سورة المائدة

***Translation of the Meanings*:**

(And [remember] when the disciples said, “O Jesus, son of Mary, can your Lord[i.e., will Allāh consent to (Allāh 's ability is undoubted).] send down to us a table [spread with food] from the heaven?” He said, “Fear Allāh , if you are believers.”) Surah Al-Ma’idah Ayah 112

Explanations of the Verse:

This is the story of the table, and it is to it that the surah is attributed, "Surah Al-Ma'idah." It is one of the blessings Allāh bestowed upon His servant and messenger Jesus, peace be upon him, when He answered his prayer by sending it down. Allāh revealed it as a sign, a dazzling miracle, and a conclusive proof.

The words of Allāh Almighty: "when the disciples said," meaning the followers of Jesus, peace be upon him, "O Jesus, son of Mary?" This is the reading of many. Others have read: "Can your Lord?" meaning: Can you ask your Lord to send down to us a table from the heaven?

A table is a table with food on it. Some have stated that they only asked for this out of their need and poverty, so they

asked for a table to be sent down to them every day so they could eat and be strengthened for worship.

He said: “Fear Allāh, if you are believers” meaning: So Jesus, peace be upon him, answered them, saying to them: Fear Allāh, and do not ask this, for it may be a trial for you, and trust in Allāh in seeking provision if you are believers.

{قَالُواْ نُرِيدُ أَن نَّأۡكُلَ مِنۡهَا وَتَطۡمَئِنَّ قُلُوبُنَا وَنَعۡلَمَ أَن قَدۡ صَدَقۡتَنَا وَنَكُونَ عَلَيۡهَا مِنَ ٱلشَّٰهِدِينَ} آية رقم 113، سورة المائدة

***Translation of the Meanings*:**

(They said, “We wish to eat from it and let our hearts be reassured and to know that you told us the truth, and to be witnesses to it.”) Surah Al-Ma’idah Ayah 113

Explanations of the Verse:

The disciples said: We want to eat from the table and have our hearts at peace at the sight of it, and to know with certainty the truth of your prophethood, and to be among the witnesses to this verse that Allāh revealed as proof to us of His Oneness and His ability to do whatever He wills, and as proof for you of the truth of your prophethood.

{قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلۡ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدٗا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةٗ مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ} آية رقم 114، سورة المائدة

***Translation of the Meanings*:**

(Jesus, son of Mary, said, "O Allāh , our Lord, send down to us from heaven a table as a feast for us – for our present and future generations – and as a sign from You; and grant us provision, for You are the Best of Providers.") Surah Al-Ma'idah Ayah 114

Explanations of the Verse:

Jesus, son of Mary, answered the request of his disciples, so he called upon his Lord, the Almighty and Most High, saying: Our Lord, send down to us a table of food from the heaven, so that we may take the day of its descent as a celebration for us, which we and those who come after us will honor, and let the table be a sign and proof from You - O Allāh- of Your Oneness and the truth of my prophethood, and grant us from Your abundant bounty, for You are the best of providers.

{قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيۡكُمۡۖ فَمَن يَكۡفُرۡ بَعۡدُ مِنكُمۡ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابٗا لَّآ أُعَذِّبُهُۥٓ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ} آية رقم 115، سورة المائدة

***Translation of the Meanings*:**

(Allāh said, "I will send it down to you, but if anyone among you disbelieves afterward, I will subject him to a punishment that I have never punished anyone in the world.") Surah Al-Ma'idah Ayah 115

Explanations of the Verse:

Allāh Almighty said: "I will send down a table of food to you. Whoever among you denies My Oneness and the prophethood of Jesus, peace be upon him, after the table has been sent down, I will punish him with a severe punishment such as I have not punished anyone else in the worlds." And the table has been sent down as Allāh promised.

{وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَآ أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ} آية رقم 116، سورة المائدة

***Translation of the Meanings*:**

(When Allāh will say, "O Jesus, son of Mary, did you tell people, 'Take me and my mother as gods besides Allāh ?' He will say, 'Glory be to You! It is not for me to

say what I have no right. Had I said so, You would have surely known it. You know what is within myself, whereas I do not know what is within Yourself. Indeed, You are the All-Knower of all unseen.'") Surah Al-Ma'idah Ayah 116

Explanations of the Verse:

And remember when Allāh said, "O Jesus, son of Mary, did you tell people, 'Take me and my mother as gods besides Allāh ?" This is a rebuke to the Christians who said, "Allāh is the third of three." So Allāh says these words to Jesus. Jesus disavows himself and says, "Glory be to You," for these ugly words and for what is not befitting of You. "It is not for me to say that which I have no right to" meaning: it is not appropriate for me, nor is it appropriate for me to say something that is not from my descriptions or from my rights, for none of the created beings, neither the close angels nor the sent prophets nor anyone else, has the right nor the right to the status of divinity. Rather, all are servants, managed, created and subjugated, and poor and helpless. "Had I said so, You would have surely known it. You know what is within myself, whereas I do not know what is within Yourself", for You know best what has come from me. "Indeed, You are the All-Knower of all unseen" This is from the perfection of the etiquette and respect of the Messiah, peace and blessings be upon him, in his address to his Lord. He, peace be upon him, did not say: "I did not say anything of that," but rather he spoke with words that

negated that he would say any statement that contradicts His noble position, and that this is one of the impossible matters, and he exalted his Lord from that in the most complete exaltation, and he returned knowledge to the Knower of the unseen and the seen.

{مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمْۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ} آية رقم 117، سورة المائدة

***Translation of the Meanings*:**

(I did not tell them except what You ordered me – 'Worship Allāh , my Lord and your Lord.' I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.) Surah Al-Ma'idah Ayah 117

Explanations of the Verse:

Jesus, peace be upon him, said: O Lord, I only said to them what You revealed to me and commanded me to convey, regarding the singling out of You in monotheism and worship. I was a witness over what they did, and over their actions and words, while I was among them. Then, when You fulfilled my term on earth and raised me up to heaven

alive, You were the One who knows their secrets, and You are Witness over all things. Nothing on earth or in heaven is hidden from You.

{إِن تُعَذِّبۡهُمۡ فَإِنَّهُمۡ عِبَادُكَۖ وَإِن تَغۡفِرۡ لَهُمۡ فَإِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ} آية رقم 118، سورة المائدة

***Translation of the Meanings*:**

(If You punish them, they are Your slaves; if You forgive them, You are indeed the All-Mighty, the All-Wise.")
Surah Al-Ma'idah Ayah 118

Explanations of the Verse:

O Allāh, if You punish them, they are Your servants - and You know their condition best - You will do with them as You will in Your justice. And if You forgive in Your mercy those among them who have brought means of forgiveness, then You are the Exalted in Might who cannot be defeated, the Wise in His management and command. This verse is praise of Allāh - the Most High - for His wisdom, justice, and perfect knowledge.

{قَالَ ٱللَّهُ هَٰذَا يَوۡمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدۡقُهُمۡۚ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ} آية رقم 119، سورة المائدة

***Translation of the Meanings*:**

(Allāh will say, "This is the Day when the truthfulness of the truthful will benefit them; they will have gardens under which rivers flow, abiding therein forever. Allāh is pleased with them and they are pleased with Him. That is the supreme triumph.") Surah Al-Ma'idah Ayah 119

Explanations of the Verse:

Allāh the Almighty will say to Jesus, peace be upon him, on the Day of Resurrection: This is the Day of Recompense, which will benefit the monotheists, their belief in the Oneness of their Lord, their submission to His Law, and their sincerity in their intentions, words, and deeds. For them are Paradise beneath whose palaces and trees rivers flow, wherein they will abide forever. Allāh is pleased with them and accepts their good deeds, and they are pleased with Him for the abundant reward He has given them. That is the reward, and His pleasure with them is the great attainment.

{لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} آية رقم 120، سورة المائدة

***Translation of the Meanings*:**

(To Allāh belongs the dominion of the heavens and earth and all that is between them, and He is Most Capable of all things.) Surah Al-Ma'idah Ayah 120

Explanations of the Verse:

"To Allāh belongs the dominion of the heavens and earth" because He is their Creator and the Disposer of them by His divine decree, His legal decree, and His retributive decree. That is why He said: "and He is Most Capable of all things". Nothing is beyond His power, rather all things are subservient to His will and subject to His command. Surah Al-Ma'idah has been interpreted by the grace and kindness of Allāh , and praise be to Allāh, Lord of the Worlds.

- ***Surah Al-An'am Verses 83-87***

Subject: The guidance of Allāh to his prophets Noah, Abraham and his descendants including Jesus as one of them, peace be upon them.

{وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ}
آية رقم 83، سورة الأنعام

***Translation of the Meanings*:**

(That was Our argument which We gave Abraham against his people. We elevate in ranks whom We will. Your Lord is All-Wise, All-Knowing.) Surah Al-An'am Ayah 83

Explanations of the Verse:

And that argument that Abraham, peace be upon him, presented to his people is Our argument, which We guided him to until their argument was cut off. We raise whom We will of Our servants to ranks in this world and the Hereafter. Indeed, your Lord is Wise in managing His creation and Knowing of them.

{وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ} آية رقم 84، سورة الأنعام

***Translation of the Meanings*:**

(We granted him Isaac and Jacob – each of them We guided as We previously guided Noah, and among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good.)
Surah Al-An'am Ayah 84

Explanations of the Verse:

And We bestowed upon Abraham, peace be upon him, Isaac as a son and Jacob as a grandson, and We guided each of them to the path of right guidance. And thus We guided Noah to the truth - before Abraham, Isaac, and Jacob - and thus We guided to the truth from among Noah's descendants David, Solomon, Job, Joseph, Moses, and Aaron, peace be upon them. And as We rewarded these prophets for their good deeds, We reward every doer of good.

{وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ} آية رقم 85، سورة الأنعام

***Translation of the Meanings*:**

(And Zachariah, John, Jesus, and Elias – each was among the righteous.) Surah Al-An'am Ayah 85

Explanations of the Verse:

"And Zachariah, John" his son "and Jesus" the son of Mary. "And Elias". "each was among the righteous" .in their morals, deeds, and knowledge. Indeed, they are the masters of the righteous, their leaders, and their imams.

{وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ} آية رقم 86، سورة الأنعام

***Translation of the Meanings*:**

(Also Ishmael, Elisha, Jonah, and Lot – each of them We preferred over all other people [of their times].) Surah Al-An'am Ayah 86

Explanations of the Verse:

And We guided Ishmael, Elisha, Jonah, and Lot, and We preferred all of these messengers over the people of their time.

{وَمِنۡ ءَابَآئِهِمۡ وَذُرِّيَّٰتِهِمۡ وَإِخۡوَٰنِهِمۡۖ وَٱجۡتَبَيۡنَٰهُمۡ وَهَدَيۡنَٰهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ} آية رقم 87، سورة الأنعام

***Translation of the Meanings*:**

(And some of their fathers, their descendants, and their brothers – We chose them and guided them to a straight path.) Surah Al-An'am Ayah 87

Explanations of the Verse:

Likewise, We guided to the truth whomever We willed to guide from among the fathers of these people, their descendants, and their brothers. We chose them for Our religion and to convey Our message to those to whom We sent them, and We guided them to the correct path, without crookedness, which is the oneness of Allāh Almighty and His transcendence from polytheism.

- ***Surah At-Tawbah Verses 30-31***

Subject: The evil sayings of the People of the Scripture, Jews and Christians, that Ezra and Jesus are sons of Allāh.

{وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ} آية رقم 30، سورة التوبة

***Translation of the Meanings*:**

(The Jews say, "Ezra['Uzayr or Ezra: It was he who restored and codified the Torah after it had been lost during the Babylonian Exile, and edited it in more or less in the form which it is today.] is the son of Allāh," and the Christians say, "The Messiah is the son of Allāh ." These are mere words that they utter, imitating the words of the disbelievers before them [In saying that Allāh has taken to Himself a son, as polytheists before them said that angels are Allāh 's daughters]. May Allāh ruin them; how can they be deluded?) Surah At-Tawbah Ayah 30

Explanations of the Verse:

When Allāh Almighty commanded fighting the People of the Scripture, He mentioned their evil sayings that would incite

the believers who are jealous for their Lord and His religion to fight them, and to strive and do their utmost in this. He said: “The Jews say, “Ezra is the son of Allāh” This statement, even if it was not the statement of most of them, was said by a group of them, which indicates that there is enough malice and evil in the Jews to lead them to say this statement in which they dared to attack Allāh and diminish His greatness and glory. It has been said that the reason for their claim that Ezra was the son of Allāh was that when Allāh gave power to the kings over the Children of Israel, and they tore them apart and killed the bearers of the Torah, they found Ezra after that to have memorized it or most of it, so he dictated it to them from memory, and they copied it, so they made this heinous claim about him. “The Christians say, “The Messiah is the son of Allāh” Jesus, son of Mary, Allāh Almighty said “That” the statement they made “These are mere words that they utter,” they did not establish any proof or evidence for it. And whoever does not care about what he says, should not be surprised by any statement he makes, for he has neither religion nor reason to prevent him from speaking what he wants. That is why He said: “imitating” meaning: they resemble in their statement what they say “the words of the disbelievers before them” meaning: the statement of the polytheists who say: “The angels are daughters of Allāh” their hearts are alike, so their statements are alike in falsehood. “May Allāh ruin them; how can they be deluded?” That is, how do they turn away from the truth, the clear and evident diversion, to the clear and evident false statement?

{ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ} آية رقم 31، سورة التوبة

***Translation of the Meanings*:**

(They have taken their rabbis and monks as lords besides Allāh, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him)
Surah At-Tawbah Ayah 31

Explanations of the Verse:

This - although it is strange for a large nation of many to agree on a statement - indicates its invalidity with the slightest thought and application of reason to it, for there is a reason for that, which is that they: “have taken their rabbis” - their scholars “and monks” - that is, the worshippers devoted to worship. “as lords besides Allāh”. They make lawful for them what Allāh has forbidden, so they make it lawful, and they forbid for them what Allāh has permitted, so they forbid it, and they legislate for them laws and sayings that contradict the religion of the Messengers, so they follow them in them. They also exaggerate in their religion scholars and worshippers and venerate them. They take their graves as idols to be worshipped besides Allāh, and to be visited with sacrifices, supplications, and calls for

help. “As well as the Messiah, son of Mary” - they took him A god other than Allāh, while in that they disobeyed Allah’s command to them through His messengers, for they were commanded only to worship one God; there is no god but Him. They were commanded to devote worship and obedience to Him, and to single Him out in love and supplication. So they rejected Allāh’s command and associated with Him that for which He had not sent down authority. Allāh, Glory be to Him, and He is exalted above what they associate with Him. That is, He is pure and holy, and His greatness is exalted above their polytheism and their fabrications, for they belittle Him in that and describe Him with what is not befitting of His majesty, and Allāh Almighty is exalted in His descriptions and actions above everything that has been attributed to Him, which contradicts His holy perfection.

- ***Surah Maryam Verses 16-40***

Subject: The Surah name is Maryam or Mary which main subject about Jesus and his mother Mary, peace be upon them, details story.

{وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا} آية رقم 16، سورة مريم

***Translation of the Meanings*:**

(And mention in the Book [the story of] Mary when she withdrew from her family to a place towards the east.)
Surah Maryam Ayah 16

Explanations of the Verse:

When Allāh mentioned the story of Zachariah and John, which was one of the amazing verses, He moved from it to what was even more amazing, gradually from the lowest to the highest, saying: “And mention in the Book” the Noble “Mary”, peace be upon her. This is one of her greatest virtues, that she is mentioned in the great Book the Qur’an, which Muslims recite in the East and West of the Earth, she is mentioned in it with the best mention and the best praise, as a reward for her virtuous work and her complete effort. That is: And mention in the Book Mary, in her good state,

when “she withdrew” that is: she moved away from her people “to a place towards the east”.that is: towards the east from them.

{فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا} آية رقم 17، سورة مريم

***Translation of the Meanings*:**

(She screened herself from them, then We sent to her Our Spirit [Gabriel] and he appeared before her in the form of a perfect human being.) Surah Maryam Ayah 17

Explanations of the Verse:

So she made a curtain to conceal her from her family and from the people. Then We sent to her the angel Gabriel, and he appeared to her in the form of a perfect human being.

{قَالَتۡ إِنِّيٓ أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا} آية رقم 18، سورة مريم

***Translation of the Meanings*:**

(She said, "I seek refuge in the Most Compassionate from you; [do not approach me] if you fear Allāh .")
Surah Maryam Ayah 18

Explanations of the Verse:

"I seek refuge in the Most Compassionate from you" meaning, I take refuge in Him and cling to His mercy, lest you harm me. "If you fear Allāh" meaning, if you fear Allāh and act in accordance with His piety, then refrain from interfering with me. So she combined clinging to her Lord with frightening and intimidating Him, and ordering him to adhere to piety. She was in that empty state, young, and far from people, and he was in that dazzling beauty and perfect, normal humanity. He did not utter anything bad to her or interact with her. Rather, it was out of fear of her. This is the most eloquent form of chastity and staying away from evil and its causes. This chastity - especially when the motives are combined and there is no obstacle - is one of the best deeds.

{قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا} آية رقم 19، سورة مريم

***Translation of the Meanings*:**

(He said, “I am only a messenger from your Lord to grant you a righteous son.”) Surah Maryam Ayah 19

Explanations of the Verse:

When Gabriel saw her terror and fear, he said: “I am only a messenger from your Lord” meaning: My job and my concern is to carry out the message of my Lord concerning you “to grant you a righteous son”. This is great news regarding the child and his purity, for purity requires his purification from reprehensible traits and his being characterized by praiseworthy traits.

{قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا} آية رقم 20، سورة مريم

***Translation of the Meanings*:**

(She said, “How can I have a son when no man has touched me, nor have I ever been unchaste?”) Surah Maryam Ayah 20

Explanations of the Verse:

“She said, “How can I have a son when no man has touched me, nor have I ever been unchaste?") That is, Mary was amazed at this and said, "How can I have a boy?" That is, in what condition could this boy be born of me, while I have no husband, and it is inconceivable that I would commit immorality. For this reason, she said, “And no man has touched me, nor have I been unchaste”. A unchaste woman is an adulteress.

{قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا} آية رقم 21، سورة مريم

***Translation of the Meanings*:**

(He said, “Thus it will be; your Lord says, ‘It is easy for Me; We make him a sign for people and a mercy from Us. This matter has already been decreed.’”) Surah Maryam Ayah 21

Explanations of the Verse:

The angel said to her: This is the matter as you describe, that no man has touched you, and you were not unchaste. But your Lord said: The matter is easy for Me. And so that

this boy may be a sign to the people, demonstrating the power of Allāh Almighty, and a mercy from Us to him, to his mother, and to the people. And the existence of Jesus in

this state was a previous, predestined fate, written in the Preserved Tablet, so it must be carried out.

{فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا} آية رقم 22، سورة مريم

***Translation of the Meanings*:**

(So she conceived him and withdrew with him to a distant place.) Surah Maryam Ayah 22

Explanations of the Verse:

Mary became pregnant with a boy after Gabriel blew into the pocket of her shirt, and the blowing reached her womb. As a result, the pregnancy occurred, so she moved away with him to a place far from people.

{فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا} آية رقم 23، سورة مريم

***Translation of the Meanings*:**

(The pains of labor drove her to the trunk of a palm tree. She said, "Oh, would that I had died before this and had been completely forgotten!") Surah Maryam Ayah 23

Explanations of the Verse:

Meaning: When she became pregnant with Jesus, peace be upon him, she feared disgrace, so she moved away from people to a remote place. When her birth drew near, the labor pains forced her to sit on a palm tree trunk. When the pain of childbirth, the pain of being separated from food and drink, and the pain in her heart from people's talk, and she feared her patience would run out, she wished that she had died before this incident, and had been forgotten and not remembered. This wish is based on that annoying thing, and there is no good or benefit for her in this wish. Rather, the good and benefit are in the assessment of what happened.

{فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا} آية رقم 24، سورة مريم

***Translation of the Meanings*:**

(Then he called her from beneath her, "Do not grieve; your Lord has provided a stream beneath you.) Surah Maryam Ayah 24

Explanations of the Verse:

Then the Angel calmed her down and calmed her down, and called to her from beneath her, perhaps in a lower place than hers, and said to her: “Do not grieve” meaning: Do not be impatient, do not cry and do not worry, for “your Lord has provided a stream beneath you” meaning: a stream from which you can drink. And it was said: It was Jesus when he came out of his mother’s womb, and he called to her: “Do not grieve”.

{وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا} آية رقم 25، سورة مريم

***Translation of the Meanings*:**

(Shake the trunk of the palm tree towards yourself; fresh ripe dates will drop upon you.) Surah Maryam Ayah 25

Explanations of the Verse:

Move the trunk of the palm tree and it will drop upon you fresh, ripe dates, picked at the moment, or it was said that they were not yet ripe for fruit.

{فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا} آية رقم 26، سورة مريم

***Translation of the Meanings*:**

(Eat and drink, and be glad. And if you see any human being, say, 'I have vowed silence to the Most Compassionate, so I will not talk to any human being today.'") Surah Maryam Ayah 26

Explanations of the Verse:

"Eat" of the dates, "and drink" from the stream, "and be glad" with Jesus. This is her reassurance in terms of being safe from the pain of childbirth, and obtaining food, drink, and pleasure. As for the talk of the people, He commanded her that if she saw a human being, she should say in a gesture: "I have vowed silence to the Most Compassionate" meaning: silence, "so I will not talk to any human being today" meaning: do not address them with

words, so that she may be relieved from their talk and their speech. It was known to them that silence was one of the permissible acts of worship, and she was not commanded to address them in denying that about herself because people would not believe her, and there was no benefit in it, and so that her innocence through the words of Jesus in the

cradle would be the greatest witness to her innocence. For a woman to give birth to a child without a husband, and her claim that it was from no one else, is one of the greatest claims, and if several witnesses were brought forward, it would not be believed in that, so the evidence of this supernatural act was made a matter of its kind, which is the words of Jesus when he was very young.

{فَأَتَتۡ بِهِۦ قَوۡمَهَا تَحۡمِلُهُۥۖ قَالُواْ يَٰمَرۡيَمُ لَقَدۡ جِئۡتِ شَيۡـٔٗا فَرِيّٗا} آية رقم 27، سورة مريم

***Translation of the Meanings*:**

(Then she came to her people carrying him. They said, "O Mary, you have committed something monstrous!)
Surah Maryam Ayah 27

Explanations of the Verse:

That is: When Mary recovered from her confinement, she brought Jesus to her people, carrying him, because she knew of her innocence and purity. She came without caring

or being concerned, so they said: "O Mary, you have committed something monstrous" , that is, great and terrible. By that they meant prostitution, Allāh forbid she should do that.

{يَٰٓأُخۡتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمۡرَأَ سَوۡءٖ وَمَا كَانَتۡ أُمُّكِ بَغِيّٗا} آية رقم 28، سورة مريم

***Translation of the Meanings*:**

(O sister of Aaron,[i.e., descendant of Aaron] your father was not a man of evil, nor was your mother unchaste.") Surah Maryam Ayah 28

Explanations of the Verse:

O sister of the righteous man Aaron, your father was not a wicked man, committing indecencies, nor was your mother a wicked woman, practicing prostitution.

{فَأَشَارَتۡ إِلَيۡهِۖ قَالُواْ كَيۡفَ نُكَلِّمُ مَن كَانَ فِي ٱلۡمَهۡدِ صَبِيّٗا} آية رقم 29، سورة مريم

***Translation of the Meanings*:**

(Thereupon she pointed to him. They said, "How can we talk to someone who is still a baby in the cradle?") Surah Maryam Ayah 29

Explanations of the Verse:

Mary pointed to her newborn Jesus so that they might ask him and speak to him. They said, denouncing her: How can we speak to someone who is still in his cradle, a baby?

{قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا} آية رقم 30، سورة مريم

***Translation of the Meanings*:**

(Jesus said, "I am a slave of Allāh . He has given me the Scripture and made me a prophet.) Surah Maryam Ayah 30

Explanations of the Verse:

Then Jesus, peace be upon him, said, while he was still a baby in the cradle: "I am a slave of Allāh. He has given me

the Scripture and made me a prophet" So he addressed them by describing him as a servant, and that he does not have any attribute that would make him worthy of being a god or the son of God. Allāh is exalted above the saying of the Christians who disagree with Jesus in his saying: "I am a slave of Allāh" And they claim to agree with him. "He has given me the Scripture." That is, He decreed that he would be given the Scripture. "And made me a prophet." So he informed them that he was the servant of Allāh, and that

Allāh taught him the Scripture and made him one of His prophets. This is from his perfection of himself.

{وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا} آية رقم 31، سورة مريم

***Translation of the Meanings*:**

(And He has made me blessed wherever I may be, and has enjoined upon me prayer and zakah as long as I am alive,) Surah Maryam Ayah 31

Explanations of the Verse:

“And He has made me blessed wherever I may be” meaning: in any place, and at any time. So the blessing that Allāh has placed in me is through teaching goodness and calling to it, forbidding evil, and calling to Allāh in his words

and deeds. So everyone who sits with him or meets with him will receive his blessing, and his companion will be happy with him. “And has enjoined upon me prayer and zakah as long as I am alive” meaning: He has enjoined upon me to fulfill His rights, the greatest of which is prayer, and the rights of His servants, the most important of which is zakah, for the duration of my life. That is: I am obedient

to the commandment of my Lord, working upon it, and carrying it out.

{وَبَرًّا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا} آية رقم 32، سورة مريم

***Translation of the Meanings*:**

(and has made me dutiful to my mother, and has not made me an oppressor or disobedient.) Surah Maryam Ayah 32

Explanations of the Verse:

He also commanded me to be dutiful to my mother, to treat her with the utmost kindness, and to do what is due to her honor and virtue, and because she is a mother who has the right to give birth and its consequences. “And has not made me an oppressor” meaning: arrogant towards Allāh , haughty towards His servants “disobedient” in this world or the next. He did not make me like that, but rather He made

me obedient to Him, submissive, humble, and humble before Allāh ’s servants, happy in this world and the next, me and those who follow me.

{وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ وُلِدتُّ وَيَوۡمَ أَمُوتُ وَيَوۡمَ أُبۡعَثُ حَيًّا} آية رقم 33، سورة مريم

***Translation of the Meanings*:**

(Peace is upon me the day I was born, the day I will die and the day I will be resurrected.") Surah Maryam Ayah 33

Explanations of the Verse:

When he attained perfection and praiseworthy characteristics, he said: "Peace is upon me the day I was born, the day I will die and the day I will be resurrected." meaning: By the grace and generosity of my Lord, I was granted safety on the day I was born, the day I die, and the day I am raised alive, from evil, Satan, and punishment. This necessitates his safety from terrors and the abode of the wicked, and that he is from the people of the abode of peace. This is a great miracle and a dazzling proof that he is the Messenger of Allāh and truly the servant of Allāh.

{ذَٰلِكَ عِيسَى ٱبۡنُ مَرۡيَمَۚ قَوۡلَ ٱلۡحَقِّ ٱلَّذِي فِيهِ يَمۡتَرُونَ} آية رقم 34، سورة مريم

***Translation of the Meanings*:**

(Such was Jesus, son of Mary – a word of truth about which they are in doubt.) Surah Maryam Ayah 34

Explanations of the Verse:

That is: The one described with those attributes is Jesus, son of Mary, without doubt or suspicion, rather it is the word of truth, and the word of Allāh, than which there is no more truthful speech, nor better speech. So this is the definitive report about Jesus, peace be upon him, and whatever has been said about him that contradicts this is definitely false. Its ultimate aim is that it is a doubt from its speaker who has no knowledge of it. For this reason He said: "about which they are in doubt", that is: they doubt, so they dispute with their doubt, and they argue with their conjecture, so from the one who says about him: that he is God, or the son of God, or the third of three. Allāh is far above their falsehood and their sayings, far above.

{مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ} آية رقم 35، سورة مريم

***Translation of the Meanings*:**

(It is not befitting for Allāh to beget a son. Glory be to Him [i.e., far exalted is He above any such need.]! When He decrees a matter, He only says to it, "Be," and it is.)
Surah Maryam Ayah 35

Explanations of the Verse:

" It is not befitting for Allāh to beget a son" meaning: it is not appropriate and not fitting, because that is an impossible matter, because He is the Rich, the Praiseworthy, the Owner of all kingdoms. So how could He take a son from among His servants and His kingdoms?! "Glory be to Him" meaning: He is pure and sanctified from having a son or imperfection. "When He decrees a matter" meaning: from the small or big matters, He does not prevent it or find it difficult. "He only says to it, "Be," and it is". So if His decree and will are effective in the upper and lower worlds, then how could He have a son? And if when He wants something, He says to it, "Be, and it is" then how can it be impossible for Him to create Jesus without a father!?

{وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ} آية رقم 36، سورة مريم

***Translation of the Meanings*:**

([Jesus said], "And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path.") Surah Maryam Ayah 36

Explanations of the Verse:

Jesus informed us that he is a servant who is being raised like others, so he said: “And indeed, Allāh is my Lord and your Lord” who created us, shaped us, implemented His plan in us, and directed us according to His decree. “So worship Him” meaning: devote your worship to Him, and strive to repent to Him. This is an acknowledgment of the Oneness of Lordship and the Oneness of Divinity, and the use of the first to prove the second. For this reason, he said: “That is a straight path” meaning: a straight path that leads to Allāh , because it is the path of the messengers and their followers. Anything other than this is a path of misguidance and error.

{فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٖ} آية رقم 37، سورة مريم

***Translation of the Meanings*:**

(Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day.) Surah Maryam Ayah 37

Explanations of the Verse:

When Allāh, the Almighty, explained the state of Jesus, son of Mary, about which there is no doubt or hesitation, He informed us that the parties, that is, the groups of

misguidance, from the Jews and Christians and others, with their different classes, differed about Jesus, peace be upon him. Some of them went to extremes and were harsh about him. Some of them said: He is God, some of them said: He is the son of God, some of them said: He is the third of three, and some of them did not make him a messenger, but rather accused him of being the son of a prostitute like the Jews. All of these people's statements are false, and their opinions are corrupt, based on doubt and stubbornness, corrupt evidence, and invalid doubts. All of these people deserve a severe threat. For this reason, He said: "So woe to those who disbelieve" in Allāh, His Messengers, and His Books. This includes the Jews and Christians, who say that Jesus is a disbelieving person. "From the scene of a tremendous Day" meaning: the scene of the Day of Resurrection, which will be witnessed by the first and the last, the people of the heavens and the people of the earth, the Creator and the creation, filled with

earthquakes and terrors, and including recompense for deeds. Then what they concealed and revealed, and what they concealed, will be made clear.

{أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ يَوۡمَ يَأۡتُونَنَا لَٰكِنِ ٱلظَّٰلِمُونَ ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ} آية رقم 38، سورة مريم

***Translation of the Meanings*:**

(How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.) Surah Maryam Ayah 38

Explanations of the Verse:

"How they will hear and see the Day they come to Us" Allāh, the Almighty, said: That is, I will not hear them and I will not see them on that Day! They will confess their disbelief, polytheism, and their sayings, and they will say: "Our Lord, we have seen and heard, so return us [to the religion]; we will do righteousness. Indeed, we are [now] certain" Surah As-Sajdah. Then, on the Day of Resurrection, they will be certain of the truth of what they are doing. "But the wrongdoers today are in clear error". They have no excuse for this error, because they are divided between those who are stubborn and misguided with insight, knowing the truth and turning away from it, and those who are astray from the

path of truth, able to know the truth and what is correct, but satisfied with their misguidance and the evil deeds they are doing, not striving to know the truth from falsehood. Consider the previous verse how He said: "So woe to those who disbelieve" after His saying: "Then the factions differed [concerning Jesus] from among them" He did not say "So woe to them" so that the pronoun would refer to the parties, because among the differing parties, there was a group that got it right and agreed with the truth, so they said about Jesus: "He is the servant of Allāh and His Messenger," so

they believed in him and followed him. These are believers, not included in this threat. For this reason, Allāh singled out Threatening the unbelievers.

{وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِيَ ٱلْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ} آية رقم 39، سورة مريم

***Translation of the Meanings*:**

(And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.)
Surah Maryam Ayah 39

Explanations of the Verse:

And warn people, O Messenger Muhammad, may Allāh bless him and grant him peace, of the Day of Remorse when the matter is decided, and death will be brought like a white ram, and it will be slaughtered, and the creation will be judged, and the people of faith will go to Paradise, and the people of disbelief will go to Hell. And today they are in this world in heedlessness of what they were warned of, so they do not believe, and they do not do righteous deeds.

{إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ} آية رقم 40، سورة مريم

***Translation of the Meanings*:**

(Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.) Surah Maryam Ayah 40

Explanations of the Verse:

Allāh, Almighty, declare Indeed, We are the inheritors of the earth and those on it, through their destruction and our survival after them and our judgment over them. To Us is their destiny and their reckoning, so We will reward them according to their deeds.

- ***Surah Al-Anbiyā Verses 91***

Subject: The chastity of Mary, peace be upon her.

{وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ} آية رقم ٩١، سورة الأنبياء

***Translation of the Meanings*:**

(And [mention] the one who guarded her chastity [i.e., Mary], so We blew into her [garment] through Our angel [i.e., Gabriel], and We made her and her son a sign for the worlds.) Surah Al-Anbiyā Ayah 91

Explanations of the Verse:

And remember, O Messenger Muhammad, may Allāh bless him and grant him peace, the story of Mary, daughter of Imran, who protected her chastity from what is forbidden, and did not commit any immorality in her life. So Allāh sent Gabriel, peace be upon him, to her, and he blew into the pocket of her shirt, and the breath reached her womb. With that breath, Allāh, Almighty, created the Messiah, Jesus, peace be upon him. She became pregnant with him without a husband, and she and her son were thus a sign of Allāh's

power and a lesson for all creation until the Day of Resurrection.

- ***Surah Al-Mu'minūn Verses 49-51***

Subject: Allāh gave Moses Torah and made Jesus and his mother a sign of his power.

{وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ لَعَلَّهُمۡ يَهۡتَدُونَ} آية رقم 49، سورة المؤمنون

***Translation of the Meanings*:**

(And We certainly gave Moses the Scripture that perhaps they[The Children of Israel.] would be guided.)
Surah Al-Mu'minūn Ayah 49

Explanations of the Verse:

Allāh, the Almighty, said: And We gave Moses, peace be upon him, the Scripture (Torah) so that his people, the children of Israel, might be guided by it to the truth.

{وَجَعَلۡنَا ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥٓ ءَايَةٗ وَءَاوَيۡنَٰهُمَآ إِلَىٰ رَبۡوَةٖ ذَاتِ قَرَارٖ وَمَعِينٖ} آية رقم 50، سورة المؤمنون

***Translation of the Meanings*:**

(And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.) Surah Al-Mu'minūn Ayah 50

Explanations of the Verse:

And We made Jesus, the son of Mary, and his mother a sign of Our power, for We created him without a father, and We made for them a shelter in a high place on the earth, level for settling on, in which there is fertility and running water, apparent to the eyes.

{يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ} آية رقم 51، سورة المؤمنون

***Translation of the Meanings*:**

([Allāh said], "O messengers, eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing.) Surah Al-Mu'minūn Ayah 51

Explanations of the Verse:

Allāh, Almighty, said, O messengers, eat from the good and lawful provisions and do righteous deeds. Indeed, I am

Knowing of what you do. Nothing of your deeds is hidden from Me. The verse is addressed to the messengers (peace be upon them) and their followers. It is evidence that eating lawful food helps one do righteous deeds, and that the consequences of eating unlawful food are dire, including having one's prayers rejected.

- ***Surah Al-Ahzāb Verses 7-8***

Subject: The covenant taken by Allāh from the resolve messengers whom Jesus is one of them.

{وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا} آية رقم 7، سورة الأحزاب

***Translation of the Meanings*:**

(And [mention, O Muḥammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant) Surah Al-Ahzāb Ayah 7

Explanations of the Verse:

And remember, O Prophet Muhammad, may Allāh bless him and grant him peace, when We took from the prophets a firm covenant to convey the message, and We took the covenant from you and from Noah and Abraham and Moses and Jesus, son of Mary (and they are the messengers of resolve according to the well-known view), and We took from them a firm covenant to convey the message and fulfill the trust, and to believe in one another.

{لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْۚ وَأَعَدَّ لِلْكَـٰفِرِينَ عَذَابًا أَلِيمًا} آية رقم 8، سورة الأحزاب

***Translation of the Meanings*:**

(That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.) Surah Al-Ahzāb Ayah 8

Explanations of the Verse:

Allāh took this covenant from those messengers, so that He might question the messengers about the answers their nations had given them. Allāh would reward the believers with Paradise, and He would prepare for the disbelievers on the Day of Resurrection a severe punishment in Hell.

- ***Surah Ash-Shūra Verses 13***

Subject: The reveal religion from Allāh to His prophets and the people.

{شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ} آية رقم 13، سورة الشورى

***Translation of the Meanings*:**

(He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].) Surah Ash-Shūra Ayah 13

Explanations of the Verse:

Allāh has prescribed for you - O people - of the religion which We have revealed to you - O Messenger Muhammad, may Allāh bless him and grant him peace,

which is Islam - what He commanded Noah to do and convey, and what We commanded Abraham, Moses, and Jesus - these five are the resolute messengers according to the well-known view - that you establish the religion through monotheism, obedience to Allāh , and worship of Him alone, and do not differ concerning the religion which I have commanded you. It is difficult for the polytheists what you call them to of monotheism of Allāh and devoting worship to Him alone. Allāh chooses for monotheism whomever He wills from among His creation, and He guides to work in obedience to Him whoever returns to Him.

- ***Surah Az-Zukhruf Verses 57-59***

Subject: Jesus is a servant of Allāh whom He bestowed prophethood to him.

{وَلَمَّا ضُرِبَ ٱبۡنُ مَرۡيَمَ مَثَلًا إِذَا قَوۡمُكَ مِنۡهُ يَصِدُّونَ} آية رقم 57، سورة الزخرف

***Translation of the Meanings*:**

(And when the son of Mary was presented as an example immediately your people laughed aloud.) Surah Az-Zukhruf Ayah 57

Explanations of the Verse:

Allāh the Almighty says: "And when the son of Mary was made an example" meaning: he was forbidden from being worshipped, and his worship was made like the worship of idols and rivals. "immediately your people" when your people who denied you, "turn away from him" meaning: because of this example made, they resorted to refuting you in their dispute, and they cried out, and they claimed that they had been defeated in their argument and had won.

{وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيۡرٌ أَمۡ هُوَۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلَۢاۚ بَلۡ هُمۡ قَوۡمٌ خَصِمُونَ} آية رقم 58، سورة الزخرف

***Translation of the Meanings*:**

(And they said, "Are our gods better, or is he?" They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.) Surah Az-Zukhruf Ayah 58

Explanations of the Verse:

The polytheists of your people said, "O Messenger, are our gods better than Jesus, whom his people worship?" If Jesus is worshipped by his people then he is in the Fire as well, then let us and our gods be with him. They have not set forth this example to you except as an argument; rather, they are a people who dispute in falsehood.

{إِنۡ هُوَ إِلَّا عَبۡدٌ أَنۡعَمۡنَا عَلَيۡهِ وَجَعَلۡنَٰهُ مَثَلٗا لِّبَنِيٓ إِسۡرَٰٓءِيلَ} آية رقم 59، سورة الزخرف

***Translation of the Meanings*:**

(He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.) Surah Az-Zukhruf Ayah 59

Explanations of the Verse:

Allāh, Almighty, said: Jesus, son of Mary, was only a servant upon whom We bestowed prophethood and made him a sign and an example for the Children of Israel, by which they might see Our power.

- ***Surah Az-Zukhruf Verse 63***

Subject: Clear proofs and evidence of Jesus, peace be upon him.

{وَلَمَّا جَآءَ عِيسَىٰ بِٱلۡبَيِّنَٰتِ قَالَ قَدۡ جِئۡتُكُم بِٱلۡحِكۡمَةِ وَلِأُبَيِّنَ لَكُم بَعۡضَ ٱلَّذِي تَخۡتَلِفُونَ فِيهِۖ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ} آية رقم 63، سورة الزخرف

***Translation of the Meanings*:**

(And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allāh and obey me.) Surah Az-Zukhruf Ayah 63

Explanations of the Verse:

When Jesus came to the Children of Israel with clear proofs and evidence, he said: I have come to you with prophethood, and to explain to you some of the matters of religion in which you differ. So fear Allāh by obeying His commands and avoiding His prohibitions, and obey what I have commanded you to do in terms of fearing Allāh and obeying Him.

- ***Surah Al-Hadīd Verses 26-27***

Subject: Jesus is a prophet from Allāh among other prophets, peace be upon them.

{وَلَقَدۡ أَرۡسَلۡنَا نُوحٗا وَإِبۡرَٰهِيمَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَۖ فَمِنۡهُم مُّهۡتَدٖۖ وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ} آية رقم 26، سورة الحديد

***Translation of the Meanings*:**

(And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.) Surah Al-Hadīd Ayah 26

Explanations of the Verse:

And when He mentioned the prophethood of the prophets in general, He mentioned among their special ones the two noble prophets, Noah and Abraham, in whose offspring Allāh made prophethood and the scripture, so He said: "And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture" meaning: the prophets, past and present, are all from the offspring of Noah and Abraham, peace be upon them, and likewise all

the scriptures were revealed to the offspring of these two noble prophets, “And among them” meaning: among those to whom We sent the messengers “is he who is guided” by their call, submitting to their command, seeking guidance from their direction. “but many of them are defiantly disobedient” many of them are wicked, they are outside [the obedience of Allāh and] the obedience of the messengers and prophets, as Allāh Almighty said in other Surah: “And most of mankind Even if you were keen to have believers”

{ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ ۖ وَجَعَلْنَا فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ} آية رقم 27، سورة الحديد

***Translation of the Meanings*:**

(Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allāh. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.) Surah Al-Hadīd Ayah 27

Explanations of the Verse:

Then We followed in the footsteps of Noah and Abraham with Our messengers whom We sent with clear proofs, and We followed up with Jesus, the son of Mary, and gave him the Gospel, and We placed in the hearts of those who followed him in his religion gentleness and compassion, so they were affectionate among themselves and innovated monasticism by exaggeration in worship. We did not impose it upon them, but they committed themselves to it of their own accord, intending thereby to please Allāh, but they did not perform it with the right performance. So We gave those among them who believed in Allāh and His messengers their reward according to their faith, but many of them are disobedient to Allāh, denying His prophet, Muhammad, may Allāh bless him and grant him peace.

- ***Surah As-Saff Verse 6***

Subject: Jesus, peace be upon him, is a messenger from Allāh Almighty to the Children of Israel.

{وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ} آية رقم 6، سورة الصف

***Translation of the Meanings*:**

(And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."[Another name of Prophet Muḥammad] But when he came to them with clear evidences, they said, "This is obvious magic." i.e., fraud or deception.) Surah As-Saff Ayah 6

Explanations of the Verse:

And remember, O Messenger to your people, when Jesus, son of Mary, said to his people, the Children of Israel: Indeed, I am the Messenger of Allāh to you, confirming what came before me of the Torah, and bearing witness to the

truth of a Messenger who will come after me whose name is Ahmad, and he is Muhammad, may Allāh bless him and grant him peace, and calling to believe in him. So when Muhammad, may Allāh bless him and grant him peace, came to them with clear signs, they said: "This is obvious magic." This that you have brought us is obvious magic.

- ***Surah As-Saff Verse 14***

Subject: Jesus, peace be upon him, and the disciples.

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ} آية رقم 14، سورة الصف

***Translation of the Meanings*:**

(O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.) Surah As-Saff Ayah 14

Explanations of the Verse:

O you who have believed in Allāh and His Messenger and acted according to His law, be supporters of Allāh 's religion, just as the chosen ones of Jesus and his sincere companions were supporters of Allāh's religion when Jesus said to them: Who among you will undertake to support me

and aid me in that which brings us closer to Allāh ? They said: We are supporters of Allāh 's religion. So a group of the Children of Israel were guided and a group went astray. So We supported those who believed in Allāh and His Messenger and granted them victory over the Christian sects who opposed them, so they became dominant over them; that was through the mission of Muhammad, may Allāh bless him and grant him peace.

- ***Surah At-Tahrīm Verses 11-12***

Subject: Examples state of the believers.

{وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ} آية رقم 11، سورة التحريم

***Translation of the Meanings*:**

(And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.") Surah At-Tahrīm Ayah 11

Explanations of the Verse:

Allāh gave two examples of the state of the believers - those who believed in Allāh, worshipped Him alone, and acted according to His law, and that they would not be harmed by mixing with the unbelievers in their dealings with them. The first example with the state of Pharaoh's wife, who was under the protection of the most ardent of unbelievers in Allāh, and she was a believer in Allāh, when she said: My Lord, build for me a house near You in Paradise, and save

me from the authority of Pharaoh and his temptations, and from the evil deeds that he does, and save me from the people who follow him in injustice and misguidance, and from their punishment.

{وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ} آية رقم 12، سورة التحريم

***Translation of the Meanings*:**

(And [the example of] Mary, the daughter of ʿImrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.) Surah At-Tahrīm Ayah 12

Explanations of the Verse:

Allāh has set the second example for those who believe: Mary, the daughter of Imran, who guarded her chastity and kept it from committing adultery. Allāh Almighty commanded Gabriel, peace be upon him, to blow into the opening of her shirt, and the blow reached her womb, so she became pregnant with Jesus, peace be upon him. She believed in the words of her Lord, and acted according to His laws that He legislated for His servants and His scriptures that He

revealed to His messengers, and she was among those who obeyed Him.

The Doctrine of the Trinity

To define and reply to the Doctrine of the Trinity I will transfer an article issued in the website of Islamway.net on 25.07.2017 published by Prof. Dr. Khaled bin Abdullah bin Abdulaziz Al Qasim.

***The Doctrine of the Trinity**:*

Its Truth and Evidence of Its Falsehood.

The doctrine of the Trinity contradicts the established principles of the prophetic religions, contradicts human nature, God's perfection, and common sense. Indeed, Jesus, peace be upon him, did not explicitly state this doctrine explicitly, but rather stated the opposite. Christians are confused and disagreed about it, to the point that one might say that Christians do not understand its true meaning. This is because it has no truth to it; rather, it is merely names that Allāh has given them without authorization.

Praise be to Allāh, and I bear witness that there is no god but Allāh alone, without partner, and that Muhammad is His servant and Messenger.

It is necessary to clarify the meaning of the Trinity in which Christians believe. Since Christians differ greatly in their interpretation of the Trinity, we will present what most Christians agree upon. In fact, it is the creed of their faith that they agreed upon at the Council of Nicaea in 325 AD. It is the

clearest text on the Trinity that they acknowledge. In fact, this text is their reference in interpreting their holy books and by which they interpret the words of their prophets.

This text says: " I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only Son of God, begotten of the Father before all ages; Light of Light, true God of true God, of the substance of the Father, begotten, not made, of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit of the Virgin Mary ; and was made man, and was crucified, and suffered, and was buried; and rose again on the third day according to the Scriptures; and ascended into heaven, and sits at the right hand of the Lord; and he shall come again in glory to judge the living and the dead; whose kingdom shall have no end; and in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who with the Fathers is the Son, the worshipped."

The masses of Christians, Catholics, Orthodox, Protestants, and all Eastern and Western churches, believe in one God, who is triune in His Persons, according to their previous faith. Their deity has three Persons, which are three separate entities that have united: the Father, the Son, and the Holy Spirit.

Hence we can say:

First: This doctrine, "the doctrine of the Trinity," is a great innovation introduced by Christians and is not known in any heavenly religion. It was not known by the previous prophets of Allāh whom the People of the Book recognize, such as Noah,

Abraham, Lot, Isaac, and Jacob, peace be upon them. Nor were it known by the prophets of the Children of Israel, whose news

reached them, such as Jacob, Joseph, Moses, Aaron, David, and Solomon, peace be upon them.

There is nothing in the books of the Old Testament, which Christians believe in and which narrated the stories of these prophets and their call, that these prophets called for the worship of a triune God or uttered the term Trinity or anything similar to that. Rather, what is transmitted from them is that they called for the call of all the messengers from Noah to Muhammad, may God bless him and grant him peace, where they called for the worship of one God with no partner. This is also found in the books of the Old Testament of the Jews and Christians.

Such as:

- ***God's saying to Abraham, peace be upon him, as in the Old Testament, Book of Genesis (17/7): "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be a God to you and to your descendants after you."***

- ***God said to Moses, peace be upon him, on Mount Sinai, in His words to him, as it is in the Old Testament, which Christians believe in, in the Book of Exodus (3/15): "And God said again to Moses, 'Thus you shall say to the children of Israel, 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.'"***

In the same book (4/5) Allāh said to Moses: "The Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the

God of Jacob." This speech of God to Moses came in its entirety in the Gospel. See Luke (20/37).

• It was stated in the Old Testament in the Book of Isaiah (44/6): (Thus says the Lord, the King of Israel, and his servant, the Lord of hosts: I am the first and I am the last; besides me there is no God, and there is no one like me.) And this is Hezekiah, one of their prophets, addressing the Lord: (You alone are God.) The Book of Isaiah (37/16).

It follows from the belief in the Trinity that these prophets and messengers strayed from knowing their God, their object of worship, and their Creator, and were guided to Him by the error of the Christians in the fourth century AD.

Second: The Trinity contradicts the religion of Jesus, peace be upon him. Jesus, peace be upon him, did not speak of worshipping a triune God, and the Trinity and the three hypostases were not mentioned in the Gospel, even though it was the core of their belief.

The European Encyclopedia in French states about the doctrine of the Trinity: "It is not found in the books of the New Testament, nor in the works of the Apostolic Fathers, nor among their closest disciples, but the Catholic Church and traditional Protestantism claim that the doctrine of the Trinity has been accepted by Christians at all times." The encyclopedia of Butrus al-Bustani, a Christian, states: "The word 'Trinity' is not found in the Bible."

What they cite from the Gospel is the saying of Christ, peace be upon him: "Baptize people in the name of the Father and of the Son and of the Holy Spirit." Matthew, chapter 28:19.

We pause several points with the above text:

First: Proving its authenticity and that Christ said it, as it is not in all the Gospels. It is well known that the Gospels have been subjected to differences and distortions, and even the original has been lost, as Matthew wrote his Gospel in Aramaic, which is lost, while the existing one is in Greek, as acknowledged by the Christians.

Second: The words of Christ, if they are correct, must be interpreted in the language of his words in the Gospel, and the ambiguous words are referred back to the decisive words in which he calls for the worship of Allāh alone, without partner, like what came in the Gospel of John (17/3) on the tongue of Jesus, peace be upon him, as he addressed Allāh Almighty and raised his eyes to heaven. Christ said to the Lord: "And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent."

Third: The term "hypostases," which is at the core of their belief, is not found in the Gospels, nor in any of their prophetic books, nor in the words of the Apostles, nor even in their heretical creed. Rather, it is a term they invented later.

Fourth: The term "Son of God" in this phrase and in other places in the Bible must also be traced back to the language of Christ, peace be upon him, and refer to the books of the People of the Book where it means care and love, a description that is not unique to Christ, peace be upon him. Rather, in the Old Testament, which Christians believe in, Allāh said to David, peace be upon him: "You are my Son, today I have begotten you; ask of me and I will give you" (Psalms, Psalm 2 (7)). Rather, Christ said: "Blessed are the peacemakers, for they are the

children of Allāh" (Matthew 5:9). And in John (1:38): "The children of Allāh, that is, those who believe in his name."

Fifth: This phrase only means baptism in the name of the Father, the Son, and the Holy Spirit, and it may not mean worship, but rather blessing and auspiciousness. Father also means: beloved and shepherd as it came in the Gospel of John (20/17) "I ascend to my Father and your Father, to my God and your God". Indeed, sonship was described in the Old Testament for all the children of Adam as in the Book of Genesis, Chapter 6, at the beginning of it, where it talks about humans after Adam: "And it came to pass, when men began to multiply on the face of the earth, and children were born to them, that the sons of God saw the daughters of men that they were fair." In the Book of Isaiah (64/8), Isaiah says: "O Lord, you are our Father." Where the Gospel is full of descriptions of Jesus, peace be upon him, as the Son of Man in dozens of places. See, for example: Luke (17/22) (18/8), Mark (2/28), Matthew (12/33), (18/21), and John (19/27).

As Christ said to those who wanted to kill him: "You seek to kill me, a man who has told you the truth which I heard from God" John (8/40) Then he said: "We have one Father, God" John (8/41) Rather, when it was said to Jesus, peace be upon him, "You are the Son of God," the conclusion of his answer was that "He was the Son of Man". John (1/49-51) And the interpretation of "my Lord" when it was said to Christ means "my teacher" as it came in John (1/38) so this is the decisive one who explains the ambiguous.

Allāh Almighty denied this sonship in the Holy Qurʾan , saying: {And they say, "The Most Merciful has taken [for Himself] a

son." You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains

collapse in devastation That they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son.} [Maryam: 88-92]. And their attribution to God stems from their distortion of their prophets, as Allāh Almighty denied this to them, saying, {The Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.} [Al-Ma'idah: 18]

As for the fact that Jesus has the spirit of God in him, it was also mentioned in the prophets, including Joseph, peace be upon him, that he had the spirit of God, as in the Old Testament. Genesis (41:38).

Sixth: The Trinity contradicts reason and the perfection of God Almighty, as it is said to them, "Is your God and the one you worship composed of three parts?" If they say, "Yes," then they have admitted that their God is divided into parts, each of which is in need of the other, and this contradicts clear reason and the perfection of God Almighty. If they say, "Rather, God is

the third of three," as many of them say, and Allāh Almighty mentions it about them in the Qurʾan. We say to then: This is an admission from you that your deity is not only God, but that

there are others besides Him. This is the very definition of polytheism, contradicting your own admission that you

worship one God. If they say, rather, they are three hypostases that united to become one God, we say, what was the state of the Lord, glory be to Him, before this union? Was He in need of it, or did He acquire an attribute of perfection after it did not exist?

Seventh: The Trinity is confusing and contradictory, even though it is a single statement. They say, "We believe in one God: the Father, the Son, and the Holy Spirit." If they say that these three are attributes of God, as some of them say during debate, then it is said that these three are separate entities, as is clear from the text of the creed of faith and as is known from each one of them. The attributes of God are not limited to these attributes, but He, glory be to Him, has attributes of perfection that are more important than these three, such as the attribute of knowledge, power, mercy, and others.

Eighth: Incarnation, that is, the incarnation of God in His creation, as they said about Christ that He is both divine and

human. This incarnation, which is at the core of the Christian doctrine and part of the tenet of their faith, is not indicated by reason or tradition. The Creator does not mingle with His creation nor unite with them, as is known by the necessity of reason. Likewise, no prophet said that God united with any of

His creation. If the phrases in the Gospel are true, such as: "I do not speak on my own authority, but the Father dwells in me and does the works." John (14:10). And like the saying of Christ, "I and the Father are one" (John 10:30), it is necessary that Christ also dwelled in his disciples, as it came in the same Gospel, Christ said, "I am in my Father, and you are in me, and I in you", where "in me" should be interpreted as "with me", and the first to interpret Christ's words is Christ himself, since they do not say that Christ united in his disciples, as that phrase suggests. Rather, it is interpreted by the decisive ones, and they are dozens of texts that describe Christ as a human being.

Among them is what came in the Gospel of Luke (24/9) with complete clarity, this text: "Jesus of Nazareth, who was a man and a prophet." So the meaning of "I and my father are one" is like the saying of the Lord Almighty in the Holy Qur'an: {He who obeys the Messenger has obeyed Allāh} [An-Nisa': 80], and like the saying of Allāh Almighty: {Indeed, those who pledge allegiance to you, [O Muḥammad] - they are actually pledging allegiance to Allāh}. [Al-Fath: 10]. And like what the Prophet Muhammad, may God bless him and grant him peace, said in the Holy Hadith Allāh Almighty say: "If I love Him, I will be His

hearing with which He hears, and His sight with which He sees." That is, with light and guidance from Him, glory be to Him.

Ninth: Christians differ, indeed, are confused about the truth of their Lord and their deity, whom they have made a triune God. We find that the Nestorians say that God was not born and was

not crucified, but rather that Mary did not give birth to God, but rather to man, and that there is no divinity in him, which led all other sects to declare them infidels and curse them at the Council of Ephesus in 431 AD.

Then we find that the Eastern Church of Egypt maintains that Christ has one nature and that flesh and blood constitutes God. Because of them, the Council of Chalcedon convened in 451 AD to decide that Christ has two natures, and the Egyptian Church separated from them. The Maronites of Lebanon, however, maintain that Christ has two natures but only one will. This prompted the Third Council of Constantinople to be held in 680 AD to excommunicate them.

The Jacobites of Iraq said: Christ has one nature that combines divinity and humanity, unlike other sects. In the ninth century AD, a great dispute arose among Christians regarding the emergence of the third hypostasis, the Holy Spirit. The Eastern churches said that it emerged from the Father alone, while the Western churches said that it emerged from the Father and the

Son, so they separated. This occurred at the Council of Constantinople in 879 AD. The Eastern Orthodox Churches said that the three hypostases are stages in which God transformed into man, while the Western Churches (Catholics and those who followed them later, as well as Protestants) said that they are entities.

Allāh Almighty responded to both groups. He responded to the first group by saying: {They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord."} [Al-Maʾidah: 72]. He responded to the second group by saying: { They have certainly disbelieved who say, "Allāh is the third of three."And there is no god except one God. } [Al-Maʾidah: 73]. We find the Ramitan sect deifying Christ and his mother, so Allāh Almighty responded to them in Qur'an by saying: {The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth.} [Al-Maʾidah: 75].

Thus it becomes clear that the Trinity contradicts the established principles of the religions of the prophets, contradicts human nature, the perfection of God, and reason. Moreover, Jesus, peace be upon him, did not explicitly state it explicitly, but rather stated the opposite. Christians are confused and disagree about it, to the point that one says that Christians do not understand its true meaning. This is because

it has no truth to it; rather, they are names that God has not authorized.

May God guide everyone to what He loves and approves of, and may Allāh's prayers and peace be upon our Prophet Muhammad, his family, and all his companions.

Conclusion:

Jesus, son of Mary, is the servant and messenger of Allāh, whom Allāh sent to guide the Children of Israel and to call them to worship Allāh alone, as He, the Almighty, said to the Jews and Christians. Saying that Jesus is the son of Allāh is a grave statement and a great abomination. He is a human being, but he is the servant and messenger of Allāh. Whoever believes that the Messiah, Jesus, son of Mary, is Allāh has committed an act of disbelief. Whoever says that the Messiah is the son of Allāh or the third of three has committed an act of disbelief. The Messiah, son of Mary, was a human being, born from a mother, he eats, drinks, stands, sleeps, feels pain and cries, and Allāh is far removed from all that, so how can he be a god? Rather, he is the servant and messenger of Allāh.

The Jews, Christians, Crusaders and their followers have corrupted the religion of Christ, distorted and changed it. They said that Allāh presented his son, the Messiah, to be killed and crucified as a ransom for humanity. There is no blame on anyone to do whatever he wants, as Jesus bore all the sins on their behalf. They spread this among the Christian sects until they made it part of their creed. All of this is falsehood, lies against Allāh and speaking about Him without knowledge. Rather, every soul is a pledge for what it has earned. People's lives are neither right nor proper unless they have a path to follow and boundaries to abide by. Consider how they fabricate lies against Allāh and say about Him that which is not true.

Allāh the Almighty took the Christians to task for refusing to follow Jesus and acting upon what he brought. They altered and distorted, differed, and then turned away. So Allāh punished them with enmity and hatred in this world and with torment in the Hereafter. Jesus, peace be upon him, will stand before the Lord of the Worlds on the Day of Resurrection, and He will ask him before all witnesses what he said to the People. Then Jesus will reply "I did not tell them except what You ordered me – 'Worship Allāh , my Lord and your Lord.' I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things". Allāh the Almighty will say to Jesus, peace be upon him,: This is the Day of Recompense, which will benefit the monotheists, their belief in the Oneness of their Lord, their submission to His Law, and their sincerity in their intentions, words, and deeds so for them are Paradise. Allāh is pleased with them and accepts their good deeds, and they are pleased with Him for the abundant reward He has given them. That is the reward, and His pleasure with them is the great attainment.

This the story of Jesus, son of Mary, peace be upon him, as described in the Holy Qur'an. In these view pages, I cited verses from the Holy Qur'an that speak of Jesus's story, peace be upon him, along with a simplified translation and explanation of their meaning.

I ask Allāh Almighty to accept and guide this work, and to make it beneficial for those who read it. I hope that it will be rewarded by Him and that the work will be for His sake, glory be to Him.

الحمد لله